FERIÆ ANNIVERSARIÆ.

VOL. II.

THE FASTS.

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Feriae Anniversariae.

OBSERVANCE OF THE CHURCH'S HOLY-DAYS NO SYMPTOM OF POPERY;

SHOWN FROM TESTIMONIES OF HER MOST APPROVED CHILDREN,

IN CONTINUANCE 1547—1800.

BY THE

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LORD BISHOP OF DOWN AND CONNOR, AND DROMORE.

IN TWO VOLUMES.

VOL. II. THE FASTS.

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ADVERTISEMENT.

The Queen's Order in Council, and Proclamation for a General Fast.

It is a memorable coincidence, that this last proof sheet passes through the Author's hands the 23rd of March, 1847: being the day preceding that appointed by Royal Order and Proclamation for "a General Fast and Humiliation before Almighty God, in order to obtain Pardon of our sins, and for the removal of those heavy judgements, which our manifold provocations have most justly deserved." On that day, it is strictly charged and commanded, "that the said Publick Fast be reverently and devoutly observed by all her Majesty's loving subjects in England and Ireland, as they tender the favour of Almighty God, and would avoid his wrath and indignation, and upon pain of such punishment as may be justly inflicted on all such as contemn and neglect the performance of so religious and necessary a duty." And, "for the better and more orderly solemnising of the same," in obedience to her Majesty's directions, "a Form of Prayer suitable to the occasion," has been composed "by the Archbishops and Bishops of England and Ireland, to be used in all Churches and Chapels."

With humble gratitude to Divine Providence, the Author hails this Order of the Queen in Council and Proclamation, as an avowal on the part of the supreme temporal Governour, as well as of the

SPIRITUAL FATHERS, of the CHURCH, that a reverent observance of solemn FASTS, duly appointed, is "a religious duty," and NOT A SYMPTOM OF POPERY, as largely exemplified in the following pages, from the most explicit declarations of similar authorities in former times.

POSTSCRIPT.

THE Day appointed for the "General Fast and Humiliation" is now passed: and the publick Papers report it to have been observed, both in England and in Ireland, with becoming solemnity. May we not gratefully hail this also, as an avowal, on the part of English and Irish CHURCHMEN in general, as well LAITY as CLERGY, that the observance of duly appointed FASTS is NOT a SYMPTOM OF POPERY, but "a religious duty," as their forefathers have avowed again and again before them.

R. D. C. AND D.

March 27, 1847.

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THE CHURCH'S

ANNIVERSARY AND OTHER APPOINTED FAST-DAYS.

SECTION VIII.

Part 1.

The Church's Orders for her DAYS *of* FASTING *and* ABSTINENCE, *how esteemed of by her* GOVERNOURS *from the Reformation.*

1547—1603.

IT is my purpose now to carry the reader forward to the Church's Orders of "Fasts and Days of Abstinence," which were reserved for the second department of our subject; and so to consider in what way they have been esteemed of by those, for whose direction they were intended. Our most convenient method will be to follow a similar course to that laid down under the former department: distributing our examples into three classes: the first, of official and authoritative documents; the second, of clerical expositions, whether by bishops or other pastors of the Church, not however including episcopal injunctions or charges, but limited to sermons or other discourses, and

actions non-episcopal; and the third, of the expressed sentiments of the laity.

And, first, with respect to authoritative documents, which second the Church's Orders, in requiring the observance of the appointed FASTING DAYS throughout the year.

i. In the *Injunctions*, given by King Edward VI. 1547, *to all and singular his loving subjects, as well of the clergy as of the laity*, it was required, "19. That no person shall from henceforth alter or change the order and manner of any fasting-day that is commanded, nor of common prayer or divine service, otherwise than is specified in these injunctions, until such time as the same shall be otherwise ordered and transposed by the king's authority."

Still by the same *Injunctions* a certain latitude was allowed, but under special circumstances, or with proper authority, and the nature of the obligation to fasting was distinctly affirmed; for in the *Articles to be inquired of in the king's majesty's visitation*, in connection with the *Injunctions*, concerning those who had ecclesiastical jurisdiction it was demanded, and the same question was put to the parochial clergy at Archbishop Cranmer's diocesan visitation in the same year, 1547, namely, "Whether they have declared and to their wits and power have persuaded the people, that the

manner and kind of fasting in Lent, and other days in the year, is but a mere positive law, and that therefore all persons, having just cause of sickness or necessity, or being licensed by the king's majesty, may temperately eat all kinds of meat, without grudge or scruple of conscience."

ii. *A Proclamation for the absteyning from flesh in the lent time*, issued in the same year, 1547, the first of the King, and the sixteenth of the Archi-episcopate of Cranmer, and which was converted the next year into a law by parliament, sets forth that "his Highness, as a Christian King, hath a desire, will, and charge to lead and instruct his people, to him committed of God, in such rites, ways, and customs, as might be acceptable to God, and to the further increase of good living and virtue; and that his subjects, now having a more perfect and clear light of the gospel, and true word of the Lord, thorow the infinite clemency and mercy of Almighty God, by the hands of his majesty and his most noble father of famous memory, promulgate, shewed, declared, and opened unto them, should and ought thereby in all good works and virtues increase, be more forward, diligent, and plentiful, as in fasting, prayer, and almose deeds, in love, charity, obedience, and other such good works commanded to us of God in his holy scripture."

"Yet," the Proclamation proceeds, "his Highness is advertised and informed, that diverse of his subjects be not only to all these more slow and negligent, but rather contemptners and despisers of such good and godly acts and deeds, to the which, if they were of their own minds bended and inclined, they needed not by outward and princely power be appointed and commanded. But forsomuch as at this time now alate, more than at any other time, a great part of his subjects do break and contempn that abstinence, which of long time hath been used in this his majesty's realm, upon the fridays and saturdays, and the time commonly called lent, and other accustomed times; his Highness is constrained to see a convenient order herein set and appointed: not minding thereby, that his subjects should think any difference to be in the days or meats, or that the one should be to God more holy, more pure, or more clean, than the other; for all days and all meats be of one and equal purity, cleanness, and holiness, that we should in them, and by them, live to the glory of God, and at all times, and for all meats, give thanks unto him, of the which none can defile us at any time, or make us unclean; being christian men, to whom all things be holy and pure, so that they be not used in disobedience and vice: but his majesty hath al-

lowed and approved the days and times before accustomed, to be continued and still observed here in this church of England, both that men should on those days abstain and forbear their pleasures, and the meats wherein they have more delight, to the intent to subdue their bodies unto the soul and spirit; unto the which to exhort and move men is the office of a good and godly head and ruler....." Other considerations of "worldly and civil policy" are added in the *Proclamation:* but it is more important for us to notice the religious and moral aspect, under which fasting was presented to the people of England, in the reign of King Edward the sixth, and under the spiritual rule of Archbishop Cranmer.

iii. In 1563 the nation was afflicted by the plague, accompanied by certain military losses. "These unsuccesses," says Strype in his *Life of Grindal,* "were justly looked upon to proceed from the punishing hand of heaven: and therefore, as the archbishop (Parker) for the city of Canterbury, so our bishop for London, framed certain suitable prayers to be used on certain days in the week, besides Sundays and festivals. The bishop of London sent his precept to his archdeacon, that the people of every parish should be exhorted, not only to meet on those days, religiously to pray, and implore God's compassion

and pardon; but also at home in their own houses with their families to use fasting and abstinence." But a more general measure of the same kind was adopted. For "in this very juncture came a letter from Sir Will. Cecil, the secretary, to our bishop, for this very thing: namely, to consult concerning a fast for the judgment of the plague, then lying upon the nation: to whom he answered, that it was in his thoughts to provide some common prayer for that occasion, before his letter came: and that he had sent to the dean of Paul's, to compose an homily meet for the time; which the said dean had accordingly done." Subsequently, by the Secretary's advice, a form of Prayer also was prepared by the bishop, "with the help of Mr. Dean," and submitted to the Archbishop of Canterbury, Parker, for his review and approbation: and in the end an *Order for a General Fast* was issued by the Queen, being introduced with this remarkable acknowledgement of former neglect by way of preamble:—

"It is most evident to them that read the Scriptures, that, both in the old Church under the law, and in the primitive Church under the gospel, the people of God hath always used general fasting, both in times of common calamities, as war, famine, pestilence, &c., and also when any weighty matter, touching the estate of the Church or com-

monwealth, was begun or intended. And it cannot be denied, but that in this our time, wherein many things have been reformed, according to the doctrine and examples of God's word and the primitive Church, this part for fasting and abstinence, being always in the Scripture, as a necessary companion, joined to fervent prayer, hath been too much neglected.

"Wherefore," the Order proceeds, "for some beginning of redress herein, it hath been thought meet to the Queen's Majesty, that in this contagious time of sickness, and other troubles and unquietness, according to the examples of the godly king Josaphat, and the king of Nineve, with others, a general fast should be joined with general prayer throughout her whole realm, and to be observed of all her godly subjects in manner and form following."

The Wednesday of every week was accordingly ordained to be the day appointed for this general fast: and in pursuance thereof, "the form began to be used, and the fast to be observed, in London on Wednesday, and so continued Mondays and Wednesdays, till some abatement of the plague, and till by God's goodness it ended in a thanksgiving for peace and health."

The foregoing acknowledgement of previous "neglect," as I have said, is remarkable. And

the Parker Society's Editor, the Rev. William Nicholson, notes upon it, that "Grindal pressed much the religious exercise of fasting, the great neglect of which he blamed Protestants for; and that it might be matter, wherewith the adversaries, the Papists, might reproach us: saying, 'Surely my opinion hath been long, that in no one thing the adversary hath more advantage against us, than in the matter of fast, which we utterly neglect: they have the shadow.'"

iv. Similar to the Proclamation, just noticed, of King Edward the Sixth, in succeeding reigns also Proclamations were made for the observance of Lent and the other appointed fasting days; but care was taken for precluding the observance of such days as were not duly appointed, as likewise the superstitious observance of such as were. Thus in the *Articles to be inquired of within the province of Canterbury*, in Archbishop Grindal's metropolitical visitation in 1576, being the 18th of Queen Elizabeth, it is inquired, "8. Whether any holy-days or fasting-days heretofore abrogated, or not appointed to be used as holy-days or fasting-days by the new kalendar of the Book of Common Prayer, be either proclaimed or bidden by your parson, vicar, or curate, or be superstitiously observed by any of your parish; . . . . and whether there be any ringing or tolling of bells to call the

people together, used in any of those days, more or otherwise than commonly is used upon other days that be kept as work-days."

v. In 1576, the 19th of Queen Elizabeth, *a letter* was addressed *by the Council* to Archbishop Grindall, in the first year of his elevation to the see of Canterbury, *about the Observation of Ember-days and Lent*, as recorded in Strype's *Life of the Archbishop*, who is required to "give order within his province, that the ministers and preachers be commanded, in their sermons and exhortations to the people, to instruct and teach them to be willing and obedient to conform themselves and their families to the observation of the said laws, as in duty they are bound; and further declare unto them, that the same is not required for any liking of Popish ceremonies, heretofore used, which utterly are detested. . . . . ." And the Council signify their wish for the assistance of the Archbishop and others under him, "for that the exhortations and doctrines of good and dutiful ministers may do much good in this matter, both to remove scrupulousness and misconceits of some few, and also to induce the greater and common number to observe and obey the said laws." The object, indeed, which the Council had in view was one of "worldly and civil policy;" but they saw nothing reasonably objectionable in a dutiful observance of

the appointed fasting-days, notwithstanding the "scrupulousness and misconceits of some few;" and the letter is signed by the names of "W. Burghley, A. Warwick, R. Leicester, F. Knollys, James Crofts, Fra. Walsingham." The leading name is that of Lord Burghley, who had been lately raised to the peerage by that title; being the same eminent statesman, whom, as Sir William Cecil, we have lately seen engaged with Archbishop Parker and Bishop Grindal, in making provision for the General Fast, with the occasional Form of Prayer, in 1563.

vi. In 1596, the 39th of Queen Elizabeth, *a letter*, as published by Dr. Cardwell, in his *Documentary Annals*, was written by Archbishop Whitgift, to Bancroft, Bishop of London, *concerning fasting and prayers*. The cause of it was an occasional "plague of dearth and scarcity:" an extract from it is inserted here as a specimen of the motives, with which the observance of fasting days was then recommended: not, namely, as superstitious usages, but as means of relieving and comforting the distressed. "For supply of which present scarcity towards the poorer sort," says the Archbishop, having specified other instances of the Queen's "most princely care, and gracious tender affection," "a most virtuous and godly sovereign dayly studieth to qualify the mischief by taking

away the cause of it. Therefore, for redress of that abuse, and prevention of further punishment by like scarcity, her majesty hath straightly commanded me to signify by my letters, that it is her highness's express pleasure and absolute commandment, that publick prayers, according to the Book of Common Prayer, in every several parish church and chapel, be on all Wednesdays and Fridays hereafter devoutly used, and diligently frequented; that such as be of better ability do, in the fear of God, use a greater moderation than heretofore in their diet; but namely that by none, of what degree soever, any flesh be dressed or eaten on such days, as by law stand already prohibited, other than such as, by reason of infirmity, be lawfully thereunto licensed; and that, not only on Fridays, and other days by law already appointed for fasting-days, no suppers at all be provided and taken by any, either for themselves or household, but also that every one, not letted by grievous weakness, do abstain from suppers altogether each Wednesday at night, to the intent, that what is by forbearance of that meal, and at other meals by abstinence from all superfluous fare fruitfully spared, may presently, especially by the wealthier sort, be charitably converted to the relief and comfort of the poor and needy." . . . . .

SECTION VIII.—*continued.*

Part 2.

The Church's Orders for her days of FASTING *and* ABSTINENCE, *how esteemed of by her Governours. The* SERMON, *or* HOMILY, *of* FASTING.

I have been unwilling to interrupt the foregoing Series of Articles of Visitation Inquiry, and Metropolitan or Diocesan Injunction, in Queen Elizabeth's reign, and have therefore abstained from noticing, in its proper chronological order, another valuable and important publick document, to which the reader's attention is now solicited.

In the second Book of *Homilies, appointed to be read in Churches, in the time of the late Queen Elizabeth of famous memory, and now thought fit to be reprinted by authority from the King's most excellent Majesty*, namely, K. James I., there is one intituled "Of Good Works. And first, of Fasting:" otherwise intituled exclusively, "The Sermon, or Homily, of Fasting." The following extracts from the Homily may serve to show the nature, the obligation, and the uses, which the Church at that period understood to belong to this provision for God's service.

i. "This good work . . . . . is found in the

scriptures to be of two sorts: the one outward, pertaining to the body; the other inward in the heart and mind. This outward fast is an abstinence from meat, drink, and all natural food; yea from all delicious pleasures and delectations worldly. When this outward fast pertaineth to one particular man, or to a few, and not the whole number of the people, then it is called a private fast: but when the whole multitude of men, women, and children, in a township or city, yea, through a whole country, do fast, it is called a publick fast. Such was that fast, which the whole multitude of the children of Israel were commanded to keep the tenth day of the seventh month. . . . . Lev. xvi. and xxiii."

ii. The duty of fasting is founded by the Homily, upon "the general use of it among God's people, namely, the Jews, whom, before the coming of our Saviour Christ, God did vouchsafe to choose unto himself, a peculiar people above all other nations of the earth: and that our Saviour Christ so understood it, and the apostles after Christ's ascension did so use it, is sufficiently proved by the testimonies and examples of the holy Scriptures, as well of the New Testament, as of the Old." . . . .

Upon a comparison of the obligations to this duty under the two dispensations, the Homily

contains this judgement: "If any man will say, it is true, so they fasted indeed (in the Old Testament); but we are not now under the yoke of the Law, we are set at liberty by the freedom of the Gospel: therefore those rites and customs of the old Law bind not us, except it can be shewed by the Scriptures of the New Testament, or by examples out of the same, that fasting now under the Gospel is a restraint of meat, drink, and all bodily food and pleasures from the body, as before. First, that we ought to fast, is a truth more manifest, than it should have need to be proved: the Scriptures which teach the same are evident. The doubt therefore is, whether, when we fast, we ought to withhold from our bodies all meat and drink, during the time of our fast, or no? That we ought so to do, may be well gathered upon a question moved by the Pharisees to Christ, and by his answer to the same; . . . ." in which answer he goes on to shew, the proper "end of fasting," and "what time is most fit to fast in," as afterwards exemplified in the practice of "the Apostles, and other devout men in the New Testament."

"And that it was used likewise in the primitive Church, appeareth most plainly by the Chalcedon council, one of the four first general councils. The fathers assembled there to the number of six

hundred and thirty, considering with themselves how acceptable a thing fasting is to God, when it is used according to his word," passed a decree for "reforming abuses, and restoring this so good and godly a work to the true use thereof. This canon," adds the Homily, "teacheth so evidently how fasting was used in the primitive Church as by words it cannot be more plainly expressed."

iii. The uses of fasting also are thus set forth by the Homily.

"There be three ends, whereunto if our fast be directed, it is then a work profitable to us, and accepted of God.

"The first is to chastise the flesh, that it be not too wanton, but tamed and brought in subjection to the spirit. This respect had St. Paul in his fast when he said, 'I chastise my body, and bring it into subjection, lest by any means it cometh to pass, that when I have preached to other, I myself be found a cast away.'

"The second, that the spirit may be more earnest and fervent to prayer. To this end fasted the prophets and teachers that were at Antioch, before they sent forth Paul and Barnabas to preach the gospel. The same two apostles fasted for the like purpose, when they commended to God, by their earnest prayers, the congregations

that were at Antioch, Pisidia, Iconium, and Lystra, as we read in the Acts of the Apostles.

"The third, that our fast be a testimony and witness with us before God, of our humble submission to his high majesty, when we confess and acknowledge our sins unto him, and are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies. These are the three ends or right uses of fasting. The first belongeth most properly to private fast: the other two are common, as well to publick fast as to private: and thus much for the use of fasting."

iv. The concluding words of the Homily, exhorting to a practical application of its doctrine, may be well added, as showing how our Reformers deemed of a subject, which has, more perhaps than any other, incurred the displeasure of modern innovators on the principles of the Church, as purified and restored at the Reformation. "Now, beloved, ye have heard, first, what fasting is, as well that which is outward in the body, as that which is inward in the heart. Ye have heard also, that there are three ends or purposes, whereunto if our outward fast be directed, it is a good work that God is pleased with. Thirdly, hath been declared, what time is most meet for to fast, either privately or publickly. Last of all, what things

fasting hath obtained of God, by the examples of Ahab and the Ninevites. Let us therefore, dearly beloved, seeing there are many more causes of fasting and mourning in these our days, than have been of many years before in any one age, endeavour ourselves both inwardly in our hearts, and also outwardly with our bodies, diligently to exercise this godly exercise of fasting, in such sort and manner as the holy Prophets, the Apostles, and divers other devout persons for their time used the same."

It might be a curious subject for speculation, in a congregation, apt to be most loud in appealing to the Homilies upon controverted points, what judgment would be pronounced upon their minister, who should preach to them the Church's Homily *of fasting*. The Homily, we see, speaks just above, of "this *godly* exercise of fasting." I have heard that there are persons, professed members of the Church, who unreservedly pronounce the practice to be *wicked*.

SECTION VIII.—*continued.*

Part 3.

How were the Church's FASTS *esteemed of by her* GOVERNOURS.

1603—1649.

The early half of the 17th Century, comprising the reigns of the First James and Charles, was not particularly abundant in episcopal injunctions concerning the fasting days, though the sentiments of the bishops, as we shall see hereafter, were in other ways expressed with great fulness and decision. Of their injunctions however the following examples may be cited.

i. In 1605, the 3d of K. James I., at the first metropolitical visitation of Archbishop Bancroft, the 35th Article of Inquiry was, "Whether doth your minister every Sunday bid holidays and fasting days, as by the book of Common Prayer is appointed?" But care was at the same time used to guard against excess and superstition in this respect: for the 42d Article inquired, "Whether hath your minister taken upon him to appoint any publick or private fasts, prophecies, or exercises, not approved and established by law or publick authority: or hath he attempted upon any pre-

tence, either of possession or obsession, by fasting and prayer to cast out devils, yea or no?"

ii. In 1616, the visitation Articles of Archbishop Abbott continued the inquiry about the bidding of the Church's feasts and fasts: "Doth your minister bid holidays and fasting days, as by the Book of Common Prayer is appointed?"

iii. In 1636, Bishop Wren's *Particular Orders* for the diocese of Norwich, as already noticed with respect to festivals, specified also the Church's fasts, as matters for weekly announcement: for the 8th article ordered, "That warning be given by the minister for holidays and fasting days in the next week following, immediately after the prayer for the whole state of Christ's Church."

These orders have been already noticed, according to Dr. Cardwell's observation, as speaking the sentiments and wishes, not of the Suffragan of Norwich only, but of his Metropolitan, Archbishop Laud.

iv. And in his Discourse delivered about the same time to his Clergy of Down and Connor, Bishop Henry Leslie, together with the Festivals, stood forward in defence of the Fasting days of the Church; vindicated them from the charge of being "Jewish, and contrary to our Christian liberty;" and denounced the opinions of their opponents as "the condemned heresy of Aerius."

SECTION VIII.—*continued.*

Part 4.

How were the Church's FASTS *esteemed of by her* GOVERNOURS.

1649—1700.

During the middle portion of the 17th century, whilst the powers of the Church were in abeyance, no episcopal official support could be given to her Orders. The Church herself in fact was prostrate and in ruins.

> . . Priami Paridis que busto
> Insultat armentum, et catulos feræ
> Celant inultæ . .

But it is a remarkable occurrence, that one of the first efforts, which were put forth for the restoration of the Church's discipline, embraced that specifick Order of hers now under our consideration; and was manifested in a quarter where one of her last expiring struggles had been made for existence.

> . . . via prima salutis,
> Quam minimè reris, Graiâ pandetur ab urbe.

i. In the mean time however a contest had taken place, similar to that before noticed con-

cerning the Holy-days, as to the continued maintenance of the Fasting-days. At the Savoy Conference it was proposed by the Non-conformists, "that there be nothing in the Liturgy which may seem to countenance the observation of Lent as a religious fast: the example of Christ fasting forty days and nights being no more imitable, nor intended for the imitation of Christians, than any other of his miraculous works were, or than Moses's forty days." To this the Episcopal Divines made answer, first, upon the general principle of ecclesiastical unity and uniformity, that this desire, "as an expedient for peace, was in effect to desire, that this our Church may be contentious for peace' sake, and to divide from the Church Catholick, that we may live at unity among ourselves: for St. Paul reckons them among the lovers of contention, who shall oppose themselves against the custom of the Churches of God." And then, with regard to the specifick objection they argued, "that the religious observation of Lent was a custom of the Churches of God, appears by the testimonies of St. Chrysostom, St. Cyril, St. Augustin, and St. Jerome, who says it was *secundum traditionem Apostolorum:* this demand then tends not to peace, but dissention. The fasting forty days may be in imitation of our Saviour, for all that is here said to the contrary·

for though we cannot arrive to his perfection, abstaining wholly from meat so long, yet we may fast forty days together, either Cornelius's fast, till three of the clock afternoon, or St. Peter's fast till noon, or at least Daniel's fast, abstaining from meats and drinks of delight, and thus far imitate our Lord."

ii. In concurrence with these views the Church and Legislature proceeded, and the Act of Uniformity was passed, and the Bishops laid their injunctions, one of the first examples being set in an Irish Diocese. For in 1661, as hath been already mentioned, in one of the "Rules and Advices to his Clergy" of Down and Connor, Bishop Taylor impressed upon them "the keeping of the Church's Fasting-days;" and cautioned them "ever to remember, that they give but little testimony of repentance and mortification, who never fast."

iii. About the same period an effort was made by Humphrey Henchman, who became Bishop of London in 1663, for improving the observance of the Church's Rules and Orders, by giving additional solemnity to the services in Lent. The fact is noticed by Bishop Beveridge, at that time rector of St. Peter's, Cornhill, in which church, by the way, there was an organ and an organist, as appears from STRYPE's edition of STOW's

Survey, b. 5., p. 141, "to play in time of divine service on Sundays and Holy-days." "Now it having pleased God," says Beveridge, in his sermon on *Repentance the only method of escaping eternal judgements*, "It having pleased the most High God, to put it into the heart of our pious and learned Bishop, to use all means possible to advance our Church to its first constitution, even to an exact conformity with the Primitive, as it was designed at the Reformation; for that end, amongst other things, he hath been pleased to revive that ancient custom of preaching at this time, hoping thereby, that many may, by the blessing of God, be prevailed upon to live up to the Rules and Orders of our Church; and by consequence as the primitive Christians did, and all true Christians ought to live. Hence, therefore, that so good a design may have its desired effect, at least upon you, who go so far in this good old way, as to be present upon this solemn occasion, I thought good to pitch upon the words, which I have now read for the subject of my present discourse, as containing the necessity of Repentance, the great work of this time, for which we fast and pray, and without which neither fasting nor praying will avail us anything; our blessed Saviour having told you with his own

mouth, that *except ye repent ye shall all likewise perish.*"

iv. In the Articles of Inquiry which were before noticed as addressed to the Clergy of Chester by their renowned Prelate, the author of the *Exposition on the Creed,* Bishop Pearson, in 1674, one topick was "the observation of the fasts appointed by authority."

v. The "eves of the Holy-days," as well as the Holy-days themselves, were put forward also in the Articles of Inquiry from Fell, Bishop of Oxford, in his primary Visitation at about the same period, he having been consecrated in 1676.

vi. And in 1688, together with some other "Heads of things, to be more fully insisted upon by the Bishops in their addresses to the Clergy and People of their respective Dioceses," Archbishop Sancroft, by his archiepiscopal Authority, injoined as frequent a celebration as possible of publick prayers; "especially on such days and at such times, as the Rubricks and Canons appoint; on holy-days and their eves, on Ember and Rogation days, on Wednesdays and Fridays in each week, especially in Advent and Lent."

vii. Also in the same year, 1688, Bishop Ken addressed to his Clergy of Bath and Wells a Pastoral Letter, wherein he recommended to them

certain special observances with reference to Lent: such as a more than occasionally zealous devotion of themselves to the publick prayers of the Church, every day both morning and evening; the constant use of the Litany every morning during the whole of that solemn season; the continual offering up of their supplications in their families at least, or rather, so far as their circumstances may possibly permit, in the church, especially in great towns. "This," saith he, "I might injoin you to do on your canonical obedience: but for love's sake I rather beseech you." . . . . . In particular, of the Litany he says, "I cannot recommend to you a more devout and comprehensive form of penitent and publick intercession than that, or more proper for the season."

viii. And in common with the daily and Sunday offices, "the extraordinary fasts," as well as festivals, were specified in his Instructions to the Clergy of Rochester, by Bishop Sprat, in 1695.

ix. Before we bid farewell to the illustrious persons mentioned in this section, as concerns some of them be it noted, that Bishop Taylor's *Rules and Advices* to his Clergy were in 179– put forth by the then Regius Professor of Divinity in the University of Oxford, and afterwards successively Bishop of Oxford and London, the

learned and orthodox Dr. John Randolph, in his *Enchiridion Theologicum*, or Manual for Theological Students: and that the same *Rules and Advices*, together with BISHOP BURNET'S *Pastoral Care*, and BISHOP SPRAT'S *Discourse to his Clergy*, were in 1807 collected and published in *The Clergyman's Instructor*, by the Delegates of the Clarendon Press, for the very purpose "especially both to teach and to inforce the *Practical Duties of Ministers*," and "to contribute to the advancement of true Religion, and a due honouring of the CHURCH as by Law established in this Realm." And surely nothing can be more clearly a *Practical Duty of Ministers*, or more closely connected with "*a due honouring of the Church*," than obedience to her express ORDERS; of which the Delegates of the Clarendon Press have thus considerately reminded "not only Ecclesiastical Persons, but serious and learned men of all orders."

x. Also, allusion having been made above to the *Pastoral Letter* of Bishop Ken, it may be profitable and pleasant for the reader to be apprized, that the original is in the Cathedral Library of Wells, whence it was copied, in 1823, into the *Christian Remembrancer*, with the following remarks.

"It is scarce," the Editor observes, "and little

known; and shows how deeply a man may feel the great truths of religion, and yet be discreet in action, unbounded in charity, diligent in exhorting to good works, and devoutly attached to the discipline and liturgy of our Apostolical Church. The Bishop's whole life, and the affectionate and reverential regard, which tradition reports to have been paid to him by the poor of his diocese, form a sufficient testimony to the truth of these assertions."

The *Pastoral Letter*, which was published in 1687, may be seen also in the *Orthodox Churchman's Magazine* for Jan. 1805. The whole of it may be perused with advantage. It is too long for transcription in this place: but two or three passages from it may be usefully extracted in more immediate connection with our subject.

Thus, as his own exemplar on the occasion of his Letter, he says, "In making such an address to you as this, I follow the example of St. Cyprian, that blessed Bishop and Martyr, who from his retirement wrote an excellent epistle to his Clergy, most worthy of your serious perusal, exhorting them by publick prayers and tears to appease the anger of God, which they then actually felt, and which we may justly fear."

Thus, again, for a general exemplar, he refers to "the first sacred council of Nice, for which the

Christian world has always had a great and just veneration; and which ordains a provincial synod to be held before Lent; that, all dissentions being taken away, a pure oblation might be offered up to God, namely, of prayers, and fasting, and alms, and tears, which might produce a comfortable communion at the following Easter."

Thus again, citing authorities from sacred writ, he says, "No one can read God's holy word, but he will see, that the greatest saints have been the greatest mourners. David wept whole rivers: Jeremy wept sore, and his eyes ran down in secret places, day and night, like a fountain: Daniel mourned three full weeks, and did eat no pleasant bread, and sought God by prayer and supplications, with fasting, and sackcloth, and ashes: St. Paul was humbled, and bewailed and wept for the sins of others; and our Lord himself, when he beheld the city, wept over it. Learn then of these great saints, learn of our compassionate Saviour, to weep for the publick, and weeping to pray, that we may know, in this our day, the things that belong to our peace, lest they be hid from our eyes."

The letter closes with a benedictory prayer, "Now the God of all grace, who hath called you into his eternal glory by Christ Jesus, make you perfect, stablish, *strengthen, settle* you in the true

Catholick and Apostolick faith professed in the Church of England, and enable you to adorn that Apostolick faith with an Apostolick example and zeal. . . ."

SECTION VIII.—*continued.*

Part 5.

How were the Church's Orders for FASTING DAYS *esteemed of by her* GOVERNOURS.

1700—1800.

i. At the latter part of the 17th, and the beginning of the 18th century, Gilbert Burnet was Bishop of Salisbury. The date of his *Discourse of the Pastoral Care* I do not remember to have seen stated. It was written however after his elevation to the episcopal dignity, in which he continued till his death in 1715; and written in his episcopal character, for, as he says in the *Conclusion*, "the post I am in gives me a right to teach Priests and Deacons their duty; therefore I thought, that without any great presumption I might venture on it:" for these reasons the following extracts from the Discourse are here inserted under date of the 18th century; and classified with those

which speak the sentiments, as episcopally delivered, of the Governours of the Church.

In his Discourse then *Of the Pastoral Care*, Bishop Burnet gives the following advice concerning the due preparation of Candidates for holy Orders. "A man, that intends to prepare himself right for the ministry of the Church, must indeed, above all things, endeavour to break himself to the love of the world, either of the wealth, the pomp, or the pleasures of it. He must learn to be content with plain and simple diet, and often even abridge that by true fasting. I do not call fasting a trifling distinction of meats, but a lessening of the quantity as well as the quality, and a contracting of the time spent at meals, that so he may have a greater freedom both in his time, and in his thoughts; that he may be more alone, and pray and meditate more, and that, what he saves out of his meals, he may give to the poor. This is, in short, the true measure and right use of fasting. In cold climates, an abstinence till night may create disorders, and raise such a disturbance both in the appetite and in the digestion, that this managed upon the practices of other countries, especially in young persons, may really distract, instead of furthering, those who do it indiscreetly. In short, fasting, unless joined with prayer and almsgiving, is of no value in the sight of God. It

is a vast advantage to a man to be broken to the niceties of his palate, to be content with plain food, and even to dislike delicacies and studied dishes. This will make him easier in narrow circumstances, since a plain bill of fare is soon discharged. A lover of his appetites, and a slave to his taste, makes but a mean figure among men, and a very scurvy one among clergymen."

It is another advice of Bishop Burnet, that "every candidate read over the ordination offices every Sunday, during the last quarter before his ordination; and to do that yet more solemnly every day of the week in which he is to be ordained, and to join a greater earnestness of fasting and prayer with it, on the fast-days of his ember week."

Also, in giving instructions for the treatment of sick persons, "who have committed enormous sins, which kindle a storm in their consciences, and that ought to be cherished till they have completed a repentance proportioned to the nature and degree of their sin:" "if wrong," he says, "has been done to another, reparation and restitution must be made to the utmost of the party's power: if blood has been shed, a long course of fasting and prayer . . . must be injoined."

ii. And agreeable to this were the episcopal admonitions of Bishop Bull, who presided over

the see of St. David's, from 1705 to 1709, to candidates for holy Orders, as related in his *Life* by Mr. Nelson. "He laid before them the nature, dignity, and importance of that holy function, to which they were to be admitted; and gave them directions how to prepare themselves for receiving their spiritual powers, especially in the time that intervened between their appearance and their solemn admission. He usually exhorted them to spend a large part of that season in fasting and prayer; because the highest pitch of human learning is very ineffectual to cure the diseases of the mind, without the assistance of God's grace; and there is no depending upon the greatest abilities for this work, except they are supported by help from above."

iii. William Beveridge was consecrated Bishop of St. Asaph in 1704. In his Sermon on *The Institution of Ministers*, he thus inforces the obligations laid by the Church on the Candidates for the Ministry: "From what ye have now heard, ye may easily see the duty as well as dignity of the office you are called to. . . . . And therefore I hope you have prepared yourselves, according to the directions that have been given you, by prayer and fasting, for so great an undertaking." . . . . And in his Sermon *on the manner of their institution with us*, he recites the obligation

laid upon the people in general: "That all the pious and devout members of the Church, dispersed over the whole kingdom, may know the times when it is to be done, and so improve the interest they have in heaven, for God's blessing and assistance in the management of so great a work, there are four set days in every year, all Sundays, appointed for it: and in the respective weeks immediately foregoing, called Ember weeks, three days are set apart to be spent in fasting and prayer to God, for his aid and direction to the bishops, and for his grace and heavenly benediction on the persons chosen to serve." Of all our divines, indeed, there is no one who writes more fully and forcibly on this subject than the truly evangelical and exemplary prelate, whose words have been just cited, and who will be again cited in the ensuing section.

iv. The remarks upon this subject of such other Bishops of this period, as have fallen within my notice, not bearing the stamp of official character, will be ranged, in common with other subordinate judgements, in the succeeding section. But, ere we proceed forward, I would refer in passing to the exposition already made of the rules of Archdeacon Sharp in the interpretation of the Rubricks; and remind the Reader of his most respectable authority, for calling upon the officiating Minister,

after the Nicene Creed, every Sunday and Holy-day, to obey the direction of the Church, by "declaring to the people, what fasting-days," as well as "holy-days, are in the week following to be observed."

We proceed then with our collection of *clerical* testimonies to the character of the Church's Orders concerning *Fasts.*

SECTION IX.

Part 1.

The Church's Orders of observing FAST-DAYS, *how esteemed of by her Clergy in general.*

1547—1603.

i. It is most important and proper to regard the Homily "of Fasting" as a document having authority, and in that character it has been here represented. It may however have a peculiar interest and weight in some minds, if it be noticed as speaking particularly the sentiments of the individual Reformer, to whom it is usually attributed. Now, whereas the first Book of Homilies was published in 1547, during the reign of King Edward the sixth, and is supposed to have been written chiefly by Archbishop Cranmer, the second

Book was not published before Queen Elizabeth's reign, namely, in 1560, having been not completed till about the time of King Edward's death, under the supposed authorship of Bishop Jewel. This eminent Reformer and Prelate has indeed generally been accounted the composer of this second Book of Homilies, in which is contained "the Homily of *Fasting*:" it may be taken therefore as speaking his own special sentiments on that ordinance of the Church: and thus we may be assisted in forming a judgement of the true character of the doctrine of the Homily, in its reference to Romish superstition, proceeding as it did from the celebrated Author of *the Apology of the Church of England*, the resistless and unanswerable oppugner of the errors and corruptions of the Church of Rome.

But we pass on to other examples of individual agreement with the Church's judgement concerning her days of Fasting.

ii. In speaking just now of the Observance of the Holy-days in King Edward's reign, I noticed particular examples of Bishop Latimer's sermons preached on those days, and I thence drew an inference concerning his general practice. That inference is confirmed by an express statement in his Sixth Sermon before King Edward, which I did not call to mind at the time, and which I

now beg leave to recite here. "I came once," he says, "myself to a place, riding on a journey homeward from London, and I sent word over night into the town, that I would preach there in the morning, because it was a holiday: and methought it was an holiday's work. The church stood in my way, and I took my horse and my company, and went thither. I thought I should have found a great company in the Church, and when I came there, the Church door was fast locked. I tarried there half an hour; at last the key was found, and one of the parish comes to me, and says, 'Sir, this is a busy day with us, we cannot hear you; it is Robin Hood's day. The parish are gone abroad to gather for Robin Hood. I pray you, let [hinder] them not.' I was fain there to give place to Robin Hood: I thought my rochet should have been regarded, though I were not; but it would not serve, it was fain to give place to Robin Hood. It is no laughing matter, my friends; it is a weeping matter, a heavy matter; a heavy matter, under the pretence of gathering for Robin Hood, a traitor and a thief, to put out a preacher, to have his office less esteemed; to prefer Robin Hood before the ministration of God's word."

It has not occurred to me to note any observations of Bishop Latimer upon the practice of

fasting, as a religious ordinance, directed to religious ends. But abstinence from certain food is on several occasions made by him a subject of admonition: and it may be worth specifying here, by reason of the principle of Christian obedience to constituted authority, whereupon it is rested and inforced.

Thus in the fourth Sermon on the Lord's Prayer, "There be laws made of diet, how we shall feed our bodies, what meat we shall eat at all times; and this law is made in policy, as I suppose, for victuals' sake, that fish might be uttered as well as other meat. Now so long as it goeth in policy, we ought to keep it."

Again, in his Sermon for the first Sunday in Advent, "Truly we be allowed by God's word to eat all manner of meat, be it fish or flesh, that be wholesome for to eat. But ye must understand, there be certain hedges, over which we ought not to leap; but rather keep ourselves within those same hedges." One of the hedges is, "civil laws, the king's statutes and ordinances, which are God's laws; forasmuch as we ought to obey them as well as God's laws and commandments. St. Paul saith 'Let every soul submit himself, &c.' Now therefore we dwell in a realm, where it hath pleased the King's Majesty to make an Act, that all his subjects shall abstain from flesh upon

Fridays and Saturdays, unto which law we ought to obey, and that for conscience sake. . . . . ." And again, for the third Sunday in Advent, "Our indifferency is taken away by a law. If there were no such law, then we might eat, as well flesh upon Fridays, as upon holydays. And this law is but a matter of policy, not of religion or holiness; and we ought to live according unto the laws of the realm, for in all manner of things we ought to keep ourselves within the hedges of the laws."

iii. Bishop Hooper, one of our Reformers, who suffered martyrdom in the reign of Queen Mary, in 1555, in a *Treatise of Christ and his Office*, Chapter 4, thus distinguishes between the use and abuse of fasting. "Concerning acts indifferent, which of themselves are neither good neither ill, as to refrain from eating of flesh the Friday, observing of the feasts kept holy in the remembrance of such holy martyrs as died for the faith of Christ, or in keeping holy Easter and Whitsunday; there are two respects most diligently to be observed: the one good, and to be suffered; the other ill, and to be eschewed. Such as abstain from flesh, and think they do better service to God, and would likewise obtain remission of their sins by those works, do declare both themselves and their works to be ill. But such as abstain, because the spirit may be more ardent, and the

mind more given to study and prayer, doth well, and as they are bound to do: and to come unto the temple, to pray for themselves and the Church of Christ, and to hear the word of God, doth well." . . . . .

iv. Another of our Reformers, Thomas Becon, a man of high reputation and of extensive theological learning, as his voluminous works testify, the scholar of Latimer, the chaplain of Cranmer, and afterwards in no less esteem with Parker, wrote largely on the subject of fasting. Deeply abhorrent as he was of the Romish superstition in that behalf, he commended the practice, when duly regulated, and contended for its observance, when prescribed by lawful authority. Two or three passages of his works shall be here cited. Thus, in that intituled *The Potation for Lent*, he writes, in the chapter *Of Fasting*, "To tarry long in the praise of fasting, as it were but a vain thing, so doth not the scarceness of time suffer it. How can it any otherwise than be a thing of high excellency, and much virtue, seeing that God himself was the first institutor and author of it." He then cites several examples from the Old Testament, and proceeds, "Did not Christ the son of God in the new law fast forty days and forty nights? Did not John Baptist give himself to much and continual fasting? Did not the apostles

after Christ's ascension fast? Did not Paul fast oftentimes? Do not all these histories declare, that fasting is an excellent and very precious thing? Is not fasting one of the chief and principal works which are required of a Christian man in the holy Scripture?" And then, after citing some of the early Christian writers, "You see also," he infers, "by the ancient doctors, how precious a thing fasting is: of how great virtue and strength it is, and how many commodities it bringeth to them that use and exercise it aright. . . . . Verily methink that I cannot approve nor allow the manners of those gospellers as they call themselves, which, contemning all kind of godly fasting, give themselves to gluttony and drunkenness, persuading themselves to be then best Christian men, when they are farthest from Christianity."

In his *Treatise of Fasting*, inscribed to Archbishop Cranmer, Becon sets forth the duty of observing it, when commanded by lawful authority: "Here peradventure some man will say, Is it ungodly to fast at the commandment of man? I answer, If the high powers at any time commandeth fasting, so that it be done to a godly end, and riseth not of superstition, it ought to be observed of the subjects. For we have examples hereof in the Holy Scriptures, which do both set

forth the authority of magistrates in commanding fasting, and also the obedience of subjects in observing the same."

Again, speaking in the 8th chapter, of "the fast that cometh of a mind given to godliness," he observes, that "such a fast cannot be disallowed of God. For he that seeketh to please God, and to avance his glory by any godly means, and, that he may have the grace to do so, fasteth, prayeth, studieth, laboureth; his fasting, his praying, his studying, his labouring, cannot but please God, and have good and fortunate success." Examples follow collected from numerous passages of both the Old and the New Testaments.

And again, in the 24th Chapter, "Thus we see that all godly men, both of the Old and New Testament, used abstinence for the most part, when they should either preach, hear, or read the word of God, that they might come the more reverently unto it, and be made the more meet to handle so holy and worthy mysteries. . . . . That we therefore may humbly, reverently, devoutly, and honourably come unto the preaching, hearing, or reading of the blessed word of God, let us not neglect this noble virtue of fasting; but, after the example of the aforesaid godly men, prepare ourselves by the diligent exercise thereof to be meet to handle so holy and heavenly mysteries.

By this means shall it come to pass, that God, which is the author of the holy scripture, shall always be present with us by his holy Spirit, and teach us the true knowledge of his godly will, unto the glory of his blessed name, the profit of his holy congregation, and the singular comfort of our conscience."

v. James Pilkington was one of our distintinguished divines, who were driven from their country by the Marian persecution. On his return in 1558, he was appointed a Commissioner with Archbishop Parker, Grindal, and others, for revising the Book of Common Prayer; and in 1560 he was consecrated the first Protestant Bishop of Durham. In a Biographical Notice, prefixed to his Works, as edited by the Parker Society in 1842, he is described as a "zealous protestant, who possessed in an eminent degree that rare judgement and moderation, which are the characteristicks of our early English Reformers;" as one who "seems to have fairly deserved the character, which Strype and all the contemporary writers give of 'the good old bishop of Durham, a grave and truly reverend man, of great piety and learning, and such frugal simplicity of life, as well became a modest Christian prelate.'"

In page 556 of the Parker Society's edition of

his works, Bishop Pilkington having observed, "Fasting days be appointed commonly by every particular church and country," he adds, after an interval, "There be two sorts of fasting from meat, which we be bound unto: the one *voluntary*, when we feel ourselves by too much eating given to any kind of sin, and then the flesh must be bridled by abstinence, that it rebel not against the spirit, but the mind may more freely serve the Lord: the other is *by commandment*, on such days as be appointed by common order of the country, wherein we must beware that we be not breakers of polities. These kinds of fasting stand in outward discipline, and are to be observed with freedom of conscience, so far as the health of the body may bear, and superstition be not maintained."

vi. A brother exile of Pilkington, and afterwards a brother bishop, was Richard Cox, a man among the most memorable of his day for his estrangement from the imaginations of popery as well as of puritanism, and who was raised to the episcopal dignity in the see of Ely, in 1559. In a letter dated 1571, published by the Parker Society among *the Zurich letters*, he remonstrates with the Swiss Reformer, Rodolph Gualter, concerning the English Liturgy, and Reformation, and thus bears his testimony to their value. "We

are persuaded that you are one, who entertain a pious and sincere regard for us, and for that pure religion of Christ which we profess. I wish indeed you had not lent so ready an ear to a few of our somewhat factious brethren. And it were to be desired that a man of your piety had not so freely given an opinion, before you had fully understood the rise and progress of our restoration of religion in England. There was formerly published by command of King Edward, of pious memory, and with the advice and opinion of those excellent men, Master Bucer, and Master Peter Martyr, then residing in England, a book of Common Prayer and sacraments for the use of the Church of England. But now, as soon as our illustrious queen Elizabeth had succeeded to the kingdom, she restored this holy little book to the Church of England, with the highest sanction of the whole kingdom. At that time no office or function of religion was committed to us, who now preside over the churches: but, when we were called to the ministry of the churches, we embraced that book with open arms, and not without thanks to God, who had preserved for us such a treasure, and restored it to us in safety. For we know that this book ordains nothing contrary to the word of God."

In this general commendation of the Book of

Common Prayer, Bishop Cox makes no specifick mention of the Church's Feasts and Fasts: but, so large and so important a portion as they formed of the things "ordained by this book," they must be understood as comprised in the general commendation. If it be asked, why then were they not specifically noticed, the answer appears to be, that they had not at that period been subjects of censure or question, with those, whom the good bishop temperately describes, as "a few of our somewhat factious brethren." In a subsequent letter to the same Rodolph Gualter of 1573, and in another supposed to be of the same date to Henry Bullinger, Bishop Cox enumerates certain "Articles drawn up by the then disturbers of the Anglican church," and certain "faults which they found with," and certain "innovations which they still persisted in making" in, the English Common Prayer Book. But no exception is noticed to those provisions of the Church, which we are now considering, and which may be judged therefore to have been received with general approbation, and so not to have needed any specifick testimony from Bishop Cox, comprised as they were in his thankful commemoration of that "holy little book," the "book of Common Prayer and Sacraments for the use of the Church of England." It may be noticed also, that, in a letter of 1566 to

Bullinger from two of the "brethren" above alluded to, a catalogue of "some blemishes, which still attach to the Church of England," does not include her festivals or fasts; although they began about that time to be put forward by the Church's opponents amongst other grounds of their opposition. This appears from a full and regular array of accusations, alleged against the Church by the puritans, in 1566, as recorded by Neal in his *History*, (vol. i. c. 5), where, together with scruples concerning the constitution and offices of the national church, her liturgy, her modes of worship, her lessons and homilies, her rites and ceremonies, "they condemned the observance of festivals or holy-days, and the keeping of Lent, as being unwarranted by Scripture." These objections, however, do not appear to have been put forward at that period by the avowed, but discontented, members of the Church.

vii. But let us pass on to other champions of the Church, and witnesses to the truth, in the Elizabethan age.

An intimate companion and confidential friend of Bishop Pilkington was the zealous preacher, and, as he has been emphatically styled, the Apostle of the North, Bernard Gilpin. As Rector of Houghton, in the diocese of Durham, vicinity of residence brought him into personal

acquaintance with the Bishop: and congeniality of mind, and frequent and familiar intercourse upon the state of religion, cemented their acquaintance into a holy and enduring friendship. During this intimacy, Gilpin received from one of his relations, Thomas Gelthrope, a letter, of which an account is given in his *Life*, by Bishop Carleton, and of which the purpose was to lay before him various arguments for inducing him to return to the Romish Church. To this letter an answer, dated October 14, 1580, was returned in full, touching the several points that had been put forward: and it exhibits in the clearest light Gilpin's entire attachment to the Church of England, and his aversion for "the Church of Rome, your *catholick Church* forsooth." Upon the topick of fasting he speaks incidentally only, and briefly, but in such sort as to show the distinction which he made between the use and the abuse of it: between the practices of it respectively in each of the two churches. "As for your arguments touching images and fasting, (which point of fasting God forbid that either I, or any one, should deny: yea rather, we exhort all persons to the practice of it; only we desire to have the superstition and wicked opinions removed. . . . ." A distinction well worthy of the attention of those, who confound the use with the abuse.

viii. Mention was made in the preceding Section of an *Order for a General Fast* in 1563, when, by direction of Bishop Grindal, "an Homily meet for the time" was composed by the dean of St. Paul's, and "a form of Prayer" was further provided "by the help of Mr. Dean." The Dean here intended was Alexander Nowell, memorable, as for his other aid in the Reformation, so especially for his "Catechism," approved by the convocation in 1562, printed in 1570, and reprinted both in Latin and English in 1572. The parts, taken by the Dean in these proceedings, bear witness to his approbation of the religious exercises of prayer and fasting, to which they were subservient, in accordance with the Queen's declaration, "we think it both necessary, and our bounden duty, that, considering the state of this present time, universal prayer and fasting be more effectually used in this our realm;" and with her command, that all her subjects obey such godly and wholesome orders, as the Primate shall prescribe, "for the universal usage of prayer, fasting, and other good deeds during the time of this visitation." A further witness to the Dean's approbation is also borne, by the "Preface to the Form of Common Prayer," which was most probably the production of the Dean himself. "We be taught by many and sundry examples of holy

Scriptures, that upon occasion of particular punishments, afflictions, and perils, which God, of his most just judgement, hath sometimes sent among his people, to shew his wrath against sin, and to call his people to repentance and to the redress of their lives, the godly have been provoked and stirred up to more fervency and diligence in prayer, fasting, and alms-deeds;" . . . . . and so the Preface goes on with application to the particular circumstances of the actual case.

ix. Richard Hooker, "judicious Hooker," as he is styled by general consent, was born in 1554, and died in 1600. The character appears to have been fixed upon him by his Epitaph, "which," as reported in Izaak Walton's *Life*, "was long since presented to the world in memory of Mr. Hooker by Sir William Cooper; who also built him a fair monument in Borne Church, and acknowledges him to have been his Spiritual Father."

> "Though nothing can be spoke worthy his fame,
> Or the remembrance of that precious name,
> JUDICIOUS HOOKER; though this cost be spent
> On him that hath a lasting monument
> In his own books; yet ought we to express,
> If not his worth, yet our respectfulness."

"Judicious Hooker" then, in his 5th Book of *Ecclesiastical Polity*, with respect to days of *fasting and abstinence*, says, "Fastings are either of

men's own free and voluntary accord, as their particular devotion doth move them thereunto; or else they are publickly injoined in the Church, and required at the hands of all men. There are which altogether disallow not the former kind, and the latter they greatly commend, so that it be upon extraordinary occasions only, and after one certain manner exercised. But yearly or weekly fasts, such as ours in the Church of England, they allow no further, than as the temporal state of the land doth require the same for the maintenance of seafaring men and preservation of cattle, because the decay of the one and the waste of the other could not well be prevented, but by a politick order appointing some such usual change of diet as ours is. We are therefore rather to make it manifest in all men's eyes, that set times of fasting, appointed in spiritual considerations to be kept by all sorts of men, took not their beginning either from Montanus, or any other whose heresies may prejudice the credit and due estimation thereof, but have their ground in the law of nature, are allowable in God's sight, were in all ages heretofore, and may till the world's end be, observed not without singular use and benefit." His argument is carried on to a considerable extent: but the foregoing extract will suffice to show him a deliberate and resolute advocate of the duty of fasting as pre-

scribed in the Church of God, notwithstanding the disesteem and neglect, with which it had begun to be treated as a spiritual and profitable ordinance.

The sentiments however of Hooker in this respect may be illustrated and confirmed by his practice, both personally, in relation to himself, and pastorally as regarded his people. Izaak Walton, in his *Life*, mentions this particular "of his Christian behaviour and death at Borne: in which place he continued his customary rules of mortification and self-denial; was much in fasting; frequent in meditation and prayers; enjoying those blessed returns, which only men of strict lives feel and know; and of which men of loose and godless lives cannot be made sensible, for spiritual things are spiritually discerned." And, as his biographer elsewhere says, "He never failed the Sunday before every Ember-week to give notice of it to his parishioners, persuading them both to fast, and then to double their devotions for a learned and pious Clergy, but especially for the last; saying often, 'That the life of a pious Clergyman was visible rhetorick, and so convincing, that the most godless men, (though they would not deny themselves the enjoyment of their present lusts,) did yet secretly wish themselves like those of the strictest lives.' And to what he

persuaded others, he added his own example of fasting and prayer; and did usually every Ember-week take from the Parish-clerk the key of the Church-door, into which place he retired every day, and locked himself up for many hours; and did the like most Fridays, and other days of fasting."

SECTION IX.—*continued.*

Part 2.

How were the Orders for the Church's FASTING-DAYS *observed by her Clergy in general.*

1603—1649.

i. In *the Life and Death of the late reverend and worthy Prelate, Lancelot Andrewes, late Bishop of Winchester*, contained in FULLER'S *Abel Redivivus*, high commendation is bestowed upon his hospitality: as that "he was ever hospitable, and free in entertainment to all people of quality and worthy of respect, especially to scholars and strangers: his table being ever bountifully and neatly furnished with provisions and attendants answerable, to whom he committed the care of providing and expending in a plentiful and orderly way; so that

his guests would often profess, they never came to any man's table, where they received better satisfaction in all points, and that his Lordship kept Christmas all the year, in respect of the plenty they ever found there. And yet, by the way," adds his biographer, "take this, that he ever strictly observed, in his provisions of diet, the time of Lent, Embers, and other fasting days, according to the laws of this kingdom, and the orders of the Church."

Bishop Andrewes's opinion of the practice of fasting is thus in part expressed, in the 2d Sermon of seven upon our Lord's Temptation.

"The manner of the Church hath always been, that, at the first institution or undertaking of any great and weighty matter, there hath been extraordinary Fasting. So Moses, Deut. ix. 9, when he entered into his calling at the receiving of the Law, fasted forty days. So Elias, 1 Kings xix 18, at the restoration of the same Law, did the like. And so when they went about the re-edifying of the Temple, as appeareth Esdras viii. 49. So in the New Testament, at the separation of Paul and Barnabas, Acts xiii. 3. And, as Jerome reporteth, Saint John would not undertake to write the divine work of his Gospel, until the whole Church, by fasting, had recommended the same unto God. . . . . A doubt resteth now,

because of the hardness of men's hearts, whether it, 'a fast, namely, in remembrance of Christ's Fast,' were better left or kept. . . . . The Reformed Churches, as that of France, have used their liberty in removing it, for that they saw an inclination in their people to superstition, who would think themselves holier for such fasting, like the Pharisees, Luke xviii. 12. The Church, wherein we live, useth her liberty in retaining it, and that upon good reasons."

Amongst the Sermons, moreover, of the same most learned and eloquent Lancelot Andrewes, there are seven or eight of *Repentance and Fasting*, written between the years 1598 and 1624, and preached at Whitehall on Ash Wednesdays, some before Queen Elizabeth, and others before King James. One of these, the fifth, is upon Matt. vi. 16, "When you fast, look not sowre as the hypocrites," &c.: and from this, without adverting to the others, I shall be content to extract some specimens of the right reverend preacher's sentiments on *fasting*.

1. He opens his discourse with a reference to the Church's provisions for the service of the day. "The Lessons which this day have been, and yearly, as upon this day, are read in our ears, do all speak to us of *fasting*. The Lesson of the old Testament, *Turn to me with fasting*. The

Lesson of the new, *When you fast*, &c. All, either, as the Epistle, telling us what we should do, *Fast;* or, as the gospel, taking it for granted that *we will fast*, and teaching us *how to fast*, so as we may receive a reward for it at God's hands."

2. He shows the conformity of *fasting* to Christ's law. "To follow whither the scripture leads us, we are to understand, that as the Moral Law of God, in the chapter before, and as Alms and Prayers, in this chapter, going through the Pharisees' hands, had gathered much dross; so had the exercise of *fasting* likewise. It is the manner of the world, and so it is of the Prince of the world, to sophisticate ever the best things with hypocrisy, with superstition, with a thousand devices more. Our Saviour then, as he had done to the other of the law, to alms and prayer; so here now he comes to *fasting;* and comes with his fan in his hand, to do to it, as he had done to them before; to sever the precious from the vile, the corn in his floor from the chaff. *Cum jejunatis*, is his floor: *nolite*, his fan: *hypocrisy*, the chaff to be blown away.

"His purpose is, He would have all stand and continue in force: as the Law itself, so the lawful and laudable practice of alms, prayer, and fasting, all three. And it is, as if he should say; That you give alms, pray, and fast, I like it well: do so

still. Only take this caveat from me, *When ye fast, beware of the sour leaven of hypocrisy in your looks, and of the love of being seen of men in your hearts,* and all is well. *Fast on,* and spare not. To God it is you *fast:* and God, your heavenly Father, shall *see it in secret,* and shall *reward you for it openly.*"

3. He observes, that "men seem but faintly persuaded of it, as if it were no needful part of a Christian man's duty:" but he shows how it is injoined by the Law and the Prophets. "But, this is old Testament: when the *new* came, what then? I had rather you heard St. Augustine than myself. '*I,*' saith he, '*going over in my mind the writings of the Evangelists and Apostles in the new Testament, see fasting is commanded:*' *there is a precept for fasting.* So fasting is in precept there, if we will trust Augustine's eyes. And we may: He that in this place saith, *When ye fast,* saith in another, *Then they shall fast.* And that amounts to a precept, I trow."

4. Upon the excellence of fasting, amongst other things, Bishop Andrewes argues thus. "It is a special friend to *prayer*. . . . . Therefore, where almost shall you find them but coupled, *fast and pray,* one following straight in the neck of another? Even here, presently before, was Christ in a treatise of *prayer:* and here now, im-

mediately after it, he falls to speak of *fasting*. This was not for nothing: but, as if he should thereby give a special *item*, that there is a mutual reciprocal correspondence, nay, an alliance between them, to sanctify and support either the other. And namely, a special virtue in *fasting*, to awake up and quicken our devotion, thereby the better to elevate our minds unto God." . . . .

5. With respect to the Church's authority in prescribing *fasts*, Bishop Andrewes says, "Shall our fasting be altogether, when we will ourselves? Shall it not also be some time when the Church will? May we bind ourselves, and may not she also bind us? Hath she no interest in us, no power over us? The synagogue of the Jews had power to prescribe fasts, and did: Hath the Church of Christ none? Is she in worse case than the synagogue? No, indeed. If Rechab might injoin his sons, she may hers. She is our Mother: she hath the power of a Mother over us; and a Mother hath power to give laws to her children. . . . . .

"And sure in general, that this power should remain in the Church, to prescribe us set times, was most behoofefull. Every man, so we would have it, to be left to himself, for *prayer*, *fasting*, *sacrament*, nay for religion too, now, and all. For God's sake let it not be so: let us not be left alto-

gether to ourselves; no, not in *prayer*. Private prayer doth well: but let us be ordered to come to church, and to do it there, Pharisees, Publicans, Peter, and John, and all. Let us have our days appointed, and our hours set for it. If all were left to us, God knows I durst not promise, what should become of prayer itself. The like say I for the sacrament. And so for *fasting*. Fast privately in God's name: but hear you; let not the Church trust to that. Nor she hath not held it wisdom so to do; but, as in both them, prayer and the sacrament, so in this, holds us to our order of days and times established. Them if we keep, so it is: otherwise, were it not for the Church's times, I doubt there would be taken scarce any time at all. Now yet, something is done. But leave us once at liberty, liberty hath lost us some already, and will lose us the rest, if it be not looked to in time."

ii. Bishops Andrewes and Overall are distinguished by Lord Clarendon, in his *History*, as men who "understood and loved the Church." In connection, then, with what has been just said of the former, it may be observed, that in an interleaved Common Prayer Book, in the Bishop of Durham's Library, printed in the year 1619, are certain MSS Notes, supposed to be made from the collections of Bishop Overall, by a

Friend or Chaplain of his. These are printed at the end of DR. NICHOLLS'S *Comment*, and among them is the following on the Rubrick after the Nicene Creed, which directs that "the Curate shall then declare unto the people, what holidays or fasting days are in the week following to be observed."

"They that speak so much against us, who put some part of our religion in keeping fasting-days, as if we had nothing but a politick use of keeping Lent, Fridays, and Saints'-eves, let them look well to this place, where the Curate is bound to exhort the people earnestly towards the religious observation of such times, in abstaining from their own wonted diet, and bestowing their liberality upon the poor. Certainly, if it be religion to give alms, it is religion to keep fasting days too, which are appointed by the Church to be kept in prayer and abstinence. *Jejunium, Eleemosyna, et Oratio*, (Fasting, Alms, and Prayer) went ever together, as here they do. If fasting days and Lent be but a politick observation, without any religion in it at all, according to the conceit of some, out of the Statute of 5 Eliz.; and, before that, 2d and 3d of Edw. VI. 3, 12; what should the minister here meddle with it in the church, the place where all our actions are,

or should be religious? or what should those religious prayers, Epistle and Gospel, upon the first day of Lent, do among us, seeing they all intend a solemn and religious preparing of the people, and the whole Church of Christ among us, to the due keeping of that time with prayer and abstinence?"

iii. FULLER'S *Abel Redivivus*, which has presented us with some curious particulars concerning Bishop Andrewes, may supply us with others concerning a contemporary of his, Andrew Willet, who died in 1621, the 59th year of his age. Fuller characterises him as "this learned, prudent, and pious man, born of worthy and religious parents, by whom he enjoyed that choice blessing and happiness of ingenuous and godly education and example." He appears to have been a man, after the manner of that pre-eminent period, of great industry, learning, and piety. And, in Fuller's language, "as he applied '*his heart to know, and to search, and to seek out wisdom*,' (Eccles. vii. 25,) and to that end, according to the apostolical direction, (1 Tim. iv. 13,) *gave attendance unto reading;* so likewise he followed that godly advice of St. Cyprian to Donatus, willing him to mingle frequent prayer with diligent reading; *sometimes*, saith he, *speake thou to*

God, and sometimes let God speake to thee: and he professed to his friends how much he had thereby improved his talent."

But the most appropriate of his qualities for our purpose is the following: "He was a man of most exemplary life, both in his own family, and abroad with others. He was in fastings often, and always temperate in his diet, many days eating little or nothing until night, and that especially when he laboured most, as on his Lecture-dayes, professing that he found himself both in body and mind more active for it." This office he is stated to have discharged "for a long time thrice every week, in his Church of Barley in Hertfordshire; and to have diligently himself catechised the younger sort of his parish, and many of the elder, whom he found to have need of such milk, as being as yet but babes in Christ."

Yet with his frequent fastings he was no Papist. Together with numerous other volumes, some of them strongly condemnatory of Popery, he published a "large catalogue of charitable works, done since the times of the gospel, especially within the space of sixty years, under the happy reign of K. Edward VI., Queen Elizabeth, and part of K. James, and that only within the city of London, or by the citizens thereof, and within the two famous universities, Cambridge

and Oxford. By which examples," saith his biographer, "he hath not only incited all, that believe God, to study to go before others in good works; but withal invincibly confuting that calumny of the Romanists, charging our doctrine of justification by faith only, as a great adversary to good works. For he hath made this challenge to all the champions of that party, to produce and prove (if possibly they can) the like acts of piety and charity to have been done within the same compass of years nnder Popery, and within these places, and within twice so many years, immediately preceding the date whence his account commenceth. And to this day," says Fuller, in 1651, "I hear of none that undertakes to enter the lists with him upon this challenge."

iv. What were Bishop Hall's sentiments on the excellence of fasting, is plainly shown by those remarkable passages in his *Contemplations* on the Historical passages of the Old and New Testaments, written in the reign of King James the First, and dedicated to Henry Prince of Wales, who died in 1612. The subject of his work leads him to notice the three most illustrious personages, celebrated for their fasting in the Bible; and thus, as occasion serves, he speaks of them in order.

1. Upon *the veil of Moses*, the following *contem-*

plations are recorded. "I see Moses the receiver of the law, Elias the restorer of the law, Christ the fulfiller of the old law and author of the new, all fasting forty days; and these three great fasters I find together glorious in Mount Tabor. Abstinence merits not; for religion consists not in the belly, either full or empty. What are meats or drinks to the kingdom of God, which is, like himself, spiritual? But it prepares best for good duties. Full bellies are fitter for rest. Not the body, so much as the soul, is more active with fasting. Hence solemn prayer takes ever fasting to attend it; and so much the rather speeds in heaven, when it is so accompanied. It is good so to diet the body, that the soul may be fattened."

2. *Elijah fleeing from Jezebel* suggests the following *contemplations*. "Moses, Elijah, our Saviour, fasted each of them forty days and forty nights: the three great fasters met gloriously in Tabor. I find not where God ever honoured any man for feasting. It is abstinence, not fulness, that makes a man capable of heavenly visions of divine glory."

3. By *Christ Tempted* an object is presented to the Christian's mind for the imitation of his Saviour. "Forty days did our Saviour spend in the wilderness, fasting and solitary, all which

time was worn out in tempation: however the last brunt, because it was most violent, is only expressed. Now could not the adversary complain of disadvantage, while he had the full scope both of time and place to do his worst. And why did it please thee, O Saviour, to fast forty days and forty nights, unless, as Moses fasted forty days at the delivery of the law, and Elias at the restitution of the law, so thou thoughtest fit, at the accomplishment of the law, and the promulgation of the gospel, to fulfil the time of both these types of thine, wherein thou intendedst our wonder, not our imitation: not our imitation of the time, though of the act. Here were no faulty desires of the flesh in thee to be tamed, no possibility of a freer and more easy ascent of the soul to God that could be affected of thee, who wast perfectly united unto God: but, as for us thou wouldst suffer death, so for us thou wouldst suffer hunger, that we might learn by fasting to prepare ourselves for temptations."

And these were not idle words of the venerable prelate, when tried by the touchstone of his own conduct. But, what he professed, he practised. And accordingly, in that season of his own persecution and of general outrage, which preceded the death of the Royal Martyr, in the retirement of a small village near Norwich, where he sought

refuge with his family, he employed his time in devotion, pious meditation, and sorrowful reflections on the evils that afflicted both the church and state, and in acts of charity and brotherly kindness towards his neighbours: especially, out of the small pittance, still left at his disposal, he distributed a weekly dole to a number of poor widows; and, for the safety of his sovereign, observed, with all the members of his household, a weekly fast.

v. In the year 1619, was published "TRISAGION, or the Three Holy Offices of Jesus Christ, the Sonne of God, Priestly, Propheticall, and Regall; how they ought of all his Church to be received. With a Declaration of the violence and injuries offered unto the same, by the spirituall and Romish *Babylon;* as well in her Publique Missals, Breviaries, Portuses, Rosaries, Liturgies, Psalters, Primers, Manuals of Prayers and Suffrages, as in their best and *most approved private writings.* Revealing many blasphemous Mysteries unknown to the Vulgar. By Richard Fowns, Doctor of Divinitie, and Chaplain Domesticall to the late Illustrious Prince Henry." In the course of his work, the author discusses the subject "of the set Fasts, and difference of meates imposed upon the Church by the Romish Prelate, contrary to the liberty, which Christ the soveraigne King

hath left unto all believers." This is treated of at length, in Book III., Chap. xxx., which begins in the following manner.

"We have to deale with subtill and sophisticating calumniators, who contend, that of good things we absolutely take away the use, when we onely reforme the abuse, and seeke to amende what is amisse, according to the Primitive Institution. Therefore it is meete that it should to all the world be published and knowne, that the professors of the Gospell deny not godly humiliation and mortification of the flesh in fasting and abstinence. But they commend, and approve, and exhort all men with fasting to tame the body: to bridle the lusts of the flesh: to subdue the concupiscence thereof: and to humble themselves before the Lord; yet so that they superstitiously abuse not the same, nor usurp it contrarie to the rules of Scripture, or constitute any false ends thereof, by which the crosse of Jesus Christ should be made of none effect, or the vertue of his passion obscured. . . . . Many there are, which, for the superstition and abuses of fasting in the Romish Church, start back, and are offended at the very name of fasting; as if you talked to them of robbery or murder. But there is no such cause: the use is laudable, though the abuse be shamefull."

vi. John Boys, whose exposition of the Epistles

and Gospels we have already cited with reference to the Holy-days, thus pronounces his judgement on the Fasts of the Church in a discourse on the First Sunday in Lent. "The Lent-Fast," he saith, "hath been of good credit, and is of great continuance: for, although it was never commanded of God in precept, yet, as Hierome and Augustine think, commended by Christ in pattern: whose judgement I follow so far, as our Church intimating in the collect for this day, that *Christ fasted forty days and forty nights for our sakes:* as Chrysostom, for our instruction; as others, for our example; so far forth as that action of Christ is imitable, considered as a moral, and not as a miracle.

"I dare not say with Ambrose, (for the Papists have fathered this saying upon him,) *Altogether not to observe is sacrilege, partly to violate is sin,* yet, forasmuch as Protestant Divines avow, that some Lent in different degrees hath been kept in all ages, I will say with Augustine, that *It is an insolent madness to neglect that which the whole Church observes.*"

With reference to *religious fasting,* our prudent preacher remarks, that this is, when the duties of religion, as prayer and humiliation, are practised in our fasting: for, as learned Hooker judiciously observes, "Much hurt hath grown to the Church

of God through a false conceit, that fasting stands in no stead for any spiritual respect, but only to take down the wildness of flesh and frankness of nature: for hereupon the world doth now blush to fast, supposing that men, while they fast, do rather bewray a disease, than exercise a virtue: so that the speech of David may be truly the voice of the Church in observing days of fast: *I wept and chastened myself with fasting, and that was turned to my reproof.*"

"Fasting," continues the Dean, "is a matter indifferent in itself, but it taketh denomination from the end and use thereof. If we fast as the covetous to spare cost, or as hypocrites to be seen of men, or as the Papists, out of our opinion of merit to satisfy for our sins, and hereby to gain heaven, our fasting is bad: but, if we fast for our good ends, it is commendable to use some, yea much fasting, as St. Paul here.

"Now the Scripture sets down three principal uses of fasting, as our Divines observe. 1. To chastise the flesh, that it be not too wanton. 1 Cor. ix. 27. See Epistle Septuages. Sunday. 2. That the spirit may be more frequent in prayer; and so the blessed Apostles fasted and prayed. Acts xiii. 3. To profess our guiltiness and humiliation unto God for our sins, as Niniveh. Jonah iii."

vii. Of Archbishop Williams, who was born in 1582, and died in 1657, the general character is given by his biographer, Bishop Hacket, that "he was constant to that religion wherein he was catechized, and instructed in it more perfectly in Cambridge: a punctual observer of the ancient Church orders, whereof he was a Governour, and a great decliner of innovations." This was particularly exemplified in the present case. "In the use of meats and drinks he was one of the most temperate men in the kingdom of free election. I think he suck'd it in with his milk, it was so fix'd in him. To let pass how well he was satisfied with his short academical fare, I will go further, and come to him when he came to be a great housekeeper. He kept a full table, elegantly set forth, none of his rank beyond him. Yet I scarce ever saw him eat a plentiful meal. He supplied the convivial time at his board with carving and discourse, which made his abstinence less observed by his guests: but it was most beneficial to him. He that can eat sparingly sacrificeth to health, and is fit for labour and watchfulness upon all occasions. What repugnancy there was in his concoction to flesh, I know not: but he fed the least upon it that ever I saw: his diet upon his own trencher consisting chiefly out of a dairy, a garden, and an orchard. No

Capuchin kept Lent, and Fish-days, as we term them, more strictly. As his appetite was easily under his will, so his will was as much under the laws of the reason. It were a rash censure to count him superstitious in this observance of abstinence, because he would not be a libertine. Obedience is accountable to the smallest commandments, and which are customarily broken."

viii. Amongst the worthies of the Church, none are more widely or more honourably known than William Bedel, Bishop of Kilmore. An Englishman by birth, he was transplanted to Ireland on the certificate of Sir Henry Wotton, whom, when ambassador from King James the First to Venice, he had attended as his chaplain, and who bears to his character this testimony, as recorded in Izaak Walton's Life of Sir Henry.

"May it please your most gracious Majesty,

"Having been informed that certain persons have, by the good wishes of the Archbishop of Armagh, been directed hither, with a most humble petition unto your Majesty, that you will be pleased to make Mr. William Bedel, now resident upon a small benefice in Suffolk, Governour of your college at Dublin, for the good of that Society; and myself being required to render unto your Majesty some testimony of the said William Bedel, who was long my chaplain at

Venice, in the time of my first employment there; I am bound in all conscience and truth, (so far as your Majesty will vouchsafe to accept my poor judgement) to affirm of him, that I think hardly a fitter man for that charge could have been propounded to your Majesty in your whole kingdom, for singular erudition and piety, conformity to the rites of the Church, and zeal to advance the cause of God. . . . ."

The sequel may be reported in the language of the honest Chronicler, who, after the recital of the letter, proceeds thus: "To this letter I shall add this: that he was, to the great joy of Sir Henry Wotton, made Governour of the said College, (August, 1627;) and that after a fair discharge of his duty and trust there, he was thence removed to be Bishop of Kilmore; (Sept. 3, 1629.) In both which places his life was so holy, as seemed to equal the primitive Christians: for, as they, so he kept all the Ember weeks; observed, besides his private devotions, the canonical hours of prayer very strictly; and so he did all the feasts and fast-days of his mother the Church of England. To which I may add, that his patience and charity were both such, as showed his affections were set upon *things that are above:* for indeed his whole life brought forth the *fruits of the spirit;* there being in him such a remark-

able meekness, that, as St. Paul advised his Timothy, in the election of a bishop, *That he have a good report of those that be without*, so had he: for those, that were without, even those that were of the Roman persuasion, (of which there were very many in his diocese,) did yet, (such is the power of visible piety,) ever look upon him with respect and reverence. . . . ."

ix. Dr. Donne was an affectionate son of the Church, as attested by "his most humble thanks to his gracious God," expressed in his last will and testament, "for that constant and cheerful resolution, which God's blessed Spirit established in him, to live and die in the religion professed in the Church of England:" and he was a dutiful son in the observance of the Church's ordinances; for the place, in which he was buried in St. Paul's Cathedral, and which he had appointed for that use some years before his death, was one "by which he passed *daily* to offer his publick devotions to Almighty God, who then, (under Dr. Donne's decanal jurisdiction,) was served by a publick form of prayer and praises in that place." Of his conduct with respect to the solemn season and religious services of Lent, an example is given by his biographer in an affecting incident, which immediately preceded his death. He had always been one of the Lent Preachers before

King James I.; but in the winter of 1630 a dangerous sickness confined him in the country, so as to occasion a report that he was dead. Whereupon, in writing to a friend, he says, "Sir, I hope to see you presently after Candlemas, about which time will fall my Lent sermon at court: . . . . for as long as I live, and am not speechless, I would not willingly decline that service."

"Before that month ended," says his biographer, "he was appointed to preach upon his old constant day, the first Friday in Lent, and he had notice of it: and, having in his sickness prepared for the employment, as he had long thirsted for it; so, resolving his weakness should not hinder his journey, he came to London some few days before the time appointed. Being come, many of his friends, (who with sorrow saw how his sickness had wasted him,) doubted his strength to perform that task; and therefore earnestly intreated him not to undertake it, assuring him however it was like to shorten his days. But he firmly denied their requests, saying, 'He would not doubt, that God, who in many weaknesses had assisted him with an unexpected strength, would now withdraw it in his last employment,' professing a holy ambition to perform that sacred work. And when, to the amazement of some beholders, he appeared in the pulpit, many thought

he presented himself, not to preach mortification by a living voice, but mortality by a decayed body and a dying face. And many doubtless did secretly ask that question in Ezekiel, *Do these bones live?*" The subject of his sermon was *dying:* the text, *To God the Lord belong the issues from death*, (Ps. lxviii. 20.) "Many who saw his fears, and heard his hollow voice, professed that they thought the text prophetically chosen, and that Dr. Donne had preached his own funeral sermon."

In the letter, just now spoken of, the following words occur: "It hath been my desire, (and God may be pleased to grant it) that I might die in the pulpit: if not that, yet I might take my death in the pulpit, that is, die the sooner by occasion of those labours." His desire seems to have been granted. For we read in his life, "Being full of joy, that God had enabled him to perform this desired duty," (of preaching his Lent Sermon,) "he hastened to his home, out of which he never moved, till, like St. Stephen, he was carried by devout men to his grave."

x. Several of DONNE'S *Divine Poems* notice his use of Fasting. But, not to dwell on these, the following from GEORGE HERBERT'S *Sacred Poems, the Temple*, expressive of the sentiments of a most holy man on the duty and uses of fast-

ing, will fall in with our course of exemplification from our early Reformed divines. He was born in 1593, and died in 1630.

Lent.

Welcome, dear feast of Lent! who loves not thee,
He loves not temperance or authority,
    But is composed of passion.
The Scriptures bid us fast; the Church says now:
Give to thy mother what thou would'st allow
    To every corporation.

The humble soul, composed of love and fear,
Begins at home and lays the burden there,
    When doctrines disagree.
He says, in things which use have justly got,
"I am a scandal to the Church;" and not,
    "The Church to me."

True Christians should be glad of an occasion
To use their temperance; seeking no evasion,
    When good is seasonable:
Unless authority, which should increase
The obligation in us, make it less,
    And power itself disable.

Besides the cleanness of sweet abstinence,
Quick thoughts and motions, at a small expence;
    A face not fearing light:
Whereas in fulness there are sluttish fumes,
Sour exhalations, and dishonest rheums,
    Revenging the delight.

Then, those same pendent profits, which the spring
And Easter animate, enlarge the thing,
    And goodness of the deed.
Neither ought other men's abuse of Lent
Spoil the good use, lest by that argument
    We forfeit all our creed.

It's true we cannot reach Christ's fortieth day;
Yet to go part of that religious way
    Is better than to rest.
We cannot reach our Saviour's purity;
Yet are we bid be holy even as he;
    In both let's do our best.

Who goeth in the way which Christ hath gone,
Is much more sure to meet with him than one,
    That travelleth byways:
Perhaps my God, though he be far before,
May turn, and take me by the hand; and more,
    May strengthen my decays.

Yet, Lord, instruct us to improve our fast
By starving sin, and taking such repast
    As may our faults controul:
That every man may revel at his door,
Not in his parlour; banquetting the poor,
    And among those his soul.

In agreement with these sentiments the following anecdote is related of him. "One day meeting a neighbouring Minister, they entered into conversation on the wickedness of the times, and the contempt with which the Clergy were treated: on which Mr. Herbert took occasion to say, 'One cure for these distempers would be for the Clergy themselves to keep the Ember-weeks strictly, and beg of their parishioners to join with them in fasting and prayers for a more religious Clergy.'"

These his sentiments were practically realised in his life and conversation, as appears from a *Prefatory* view of his virtues by Barnabas Oley, prefixed to his "*Country Parson*," and which

supplied Izaak Walton with some of the materials for his life: where mention is made of "his eminent temperance and frugality, (the two best purveyors for his liberality and beneficence,) his private fastings, his mortification of the body, his extemporary exercises thereof, at the sight or visit of a charnel house, where every bone, before the day, rises up in judgement against fleshly lust and pride; at the stroke of a passing bell, when ancient charity used, said he, to run to church, and assist the dying christian with prayers and tears, (for sure that was the ground of that custom;) and at all occasions he could lay hold of possibly, which he sought with the same diligence that others shun and shift them; besides his careful (not scrupulous) observation of appointed fasts, lents, and embers. The neglect and defect of this last, he said, had such influx on the children which the fathers of the Church did beget at such times, as malignant stars are said to have over natural productions: children of such parents, as be fasting and prayers, being like Isaac, and Jacob, and Samuel; most likely to become children of the promise, wrestlers with God, and fittest to wear a linen ephod. And with this fasting he imped his prayers, both private and publick: his private must be left to God, who saw and heard them in secret; his publick were

the morning and evening sacrifice of the church liturgy, which he used with conscientious devotion, not of custom, but of serious judgement."

What Herbert thus practised in his own person, he recommended also for the observance of others.

In his little Manual, *A Priest to the Temple, or the Country Parson,* published in 1632, he thus speaks of Abstinence as a clerical obligation. "The Parson in his house observes fasting-days. And particularly, as Sunday is his day of joy, so Friday his day of humiliation: which he celebrates not only with abstinence of diet, but also of company, recreation, and all outward contentments; and besides, a confession of sins, and all acts of mortification. Now fasting-days contain a treble obligation: first, of eating less that day, than on other days; secondly, of eating no pleasing or over-nourishing things, as the Israelites did eat sour herbs; thirdly, of eating no flesh: which is but the determination of the second rule, by authority, to this particular. The two former obligations are much more essential to a true fast, than the third and last: and fasting-days were fully performed by the keeping of the two former, had not authority interposed . . . . ." At the same time in some cases, specified in the chapter on *the Parson's state of Life,* "he thinks it not

enough for him to observe the fasting-days of the Church, and the daily prayers injoined him by authority, which he observeth out of humble conformity and obedience; but adds to them, out of choice and devotion, some other days for fasting, and hours for prayers. And by these he keeps his body tame, serviceable, and healthful; and his soul fervent, active, young, and lusty as an eagle."

It is not however only as a professional obligation, that Herbert represents the clergyman as regarding an observance of the fasting-days, and withal the festivals, of the Church. For *the Pastor in journey*, "when he comes to any other house, where his kindred or other relations give him any authority over the family, if he be to stay for a time, he considers diligently the state thereof to God-ward; and that in two points. First, what disorders there are either in apparel or diet, or too open a buttery, or reading vain books, or swearing, or breeding up children to no calling, but in idleness, or the like. Secondly, what means of piety, whether daily prayers be used, grace, reading of Scriptures, and other good books; how Sundays, Holy-days, and fasting-days are kept. And accordingly as he finds any defect in these, he first considers with himself what kind of remedy fits the temper of the house

best, and then he faithfully and boldly supplieth it, yet seasonably and discreetly. . . . . "

xi. Dr. Hammond's observance of the fasts, in connection with the festivals, of the Church, in his parochial ministrations, has been already noticed. But besides those of ordinary occurrence, he observed other particular days, suited to particular occasions. In Oxford, where he was sub-dean of Christ Church, in 1643, he exhorted the students to prepare for the impending persecution, and received many at his weekly private exercise of prayer and fasting. At the house of Sir Philip Warwick, at Clapham in Bedfordshire, in 1649, the murder of his sovereign, for whom he entertained the sentiments of affection and reverence, due to his personal virtues and his royal estate, caused him to seek the consolation of the gospel in the exercises of fasting and prayer. And when the fatal interdict of January, 1655, was inforced, disabling the clergy from the discharge of their sacred functions, he humbled himself before God with fasting, with confession withal of sin, and with prayer that God would not leave nor forsake "this poor Church," his "precious dear persecuted mother, the Church of England."

With respect to the general observance of this practice, Dr. Hammond, in his *Practical Cate-*

chism, "resolves fasting to be a duty, supposed in a Christian, and acceptable to God under the gospel;" and thus lays down the ground and reason of that affirmation. 1. Because in Matt. vi. 16, it is joined in the same manner with *alms-giving* and *prayer,* which are unquestionably such *duties.* 2. Because it is here promised a *reward* by Christ, if it be not blasted by *vain glory.* 3. Because it is foreseen by Christ to be that, that men are apt to expect *praise* for among men. 4. Because Christ in other places *approves,* if not *commands,* the use of it, Matt. ix. 15. . . . . 5. Because Christ bringeth in the Pharisee boasting, that he *fasts twice in the week,* and lays no manner of *censure* on him for so *fasting,* but only for the pride in boasting of it: and (I remember) 'tis St. Chrysostom's direction, that we should only *avoid the Pharisee's pride, but not neglect his performances*; as, on the other side, *forsake the Publican's sins, and retain his humility.* 6. Because it was prevalent with God, (being joined with prayer) to the working of miracles; Matt. xvii. 21; and so again for the obtaining the *presence* of the *Holy Ghost,* in a special manner, Acts xiii. 2; and used by the *Apostles* before the *ordination* of *ministers,* Acts xiii. 3, and xiv. 23. 7. Because it is mentioned by St. Luke as a part of the *worship of God,* joined with prayer, in Anna,

Luke ii. 37: of whom it is said, that *she departed not from the temple, serving*, or *worshipping, God in prayers and fastings, night and day*. . . 8. Because Cornelius's vision, which brought him to Christianity, is mentioned to have been at a time of his *fasting* and *praying*. 9. Because of the many *good ends and uses*, to which *fasting* is proper; and in respect of which it looks yet more like a Christian virtue, than, considered as a bare abstinence of a meal, it doth." Which ends and uses our learned Catechist then goes on to specify.

xii. At this period of our series, attention is of course again drawn to the excellent work intituled *The Whole Duty of Man*, which I am inclined to regard, as before, for the production of Archbishop Frewen, or more probably of Archbishop Sterne. It speaks of the *Fasts* as clearly as of the *Feasts* of the Church. "Another sort of days there are, which we are likewise to observe: and these are days of Fasting and Humiliation. And whatever of this kind the Church injoins, whether constantly at set times of the year, or upon any special and more sudden occasion, we are to observe in such manner as she directs: that is, not only by a bare abstaining from meat, which is only the body's punishment, but in afflicting our souls, humbling them deeply before God, in a hearty confessing and bewailing

of our own and the nation's sins, and earnest prayer for God's pardon and forgiveness, and for the turning away of those judgements, which those sins have called for: but, above all, in *turning ourselves from our sins, loosing the bands of wickedness*, as Isaiah speaks, lviii. 6; and exercising ourselves in works of mercy, *dealing out bread to the hungry*, and the like, as it there follows."

And elsewhere, the same well-judging writer says, "How often this duty of Fasting is to be performed, we have no direction in Scripture. That must be allotted by men's own piety, according as their health or other considerations will allow. But, as it is in humiliation, the frequenter returns we have of set times for it, the better; so it is likewise in fasting, the oftener the better, so it be not hurtful either to our health, or to some other duty required of us. Nay, perhaps fasting may help some men to more of those times for humiliation, than they would otherwise gain. For perhaps there are some, who cannot, without a manifest hindrance to their calling, allow a whole day to that work, yet such an one may at least afford that time, he would otherwise spend in eating: and so fasting will be doubly useful towards such a man's humiliation, both by helping him in the duty, and gaining time for it."

xiii. In an admirable sermon on *Presumptuous*

Sins, founded on the 13th verse of the 19th Psalm, Bishop Sanderson thus exemplifies the value of fasting, by commending one of its most profitable advantages. "Strive to be master of thine own will, ... And, to get the mastery over thyself in greater matters, it will behove thee to exercise this discipline first in lesser things. . . . . In thy meats and drinks, in thy pastimes and society, in other delights and things, such as are in themselves both lawful and honest; exercise this sovereignty now and then over thine own will. When thou observest it eagerly bent on some one thing, (that may without sin or folly be left undone,) sometimes deny thyself, and thine own will therein; curb thy desires, though they be somewhat importunate; and thou shalt find in time incredible benefit by it. There are some other, but this is one of the best uses of *Fasting*, and (to my seeming) the most proper and immediate good that cometh of it: not so much to tame *the flesh*, and to take down *the body*, (though that also) as to cross *the appetite*, and pull down *the will*."

xiv. To those who are conversant with the History of the Anglican Church and her Liturgy, the name of Peter Gunning is familiar, as one of the Episcopalian Co-adjutors at the Savoy Conference, and as having, in St. John's College,

Cambridge, a traditionary claim, in competition with Bishop Sanderson, for the authorship of the Prayer *for all sorts and conditions of men.* From the Mastership of that College he was preferred successively to the Bishopricks of Chichester and of Ely, in the last of which he died in 1684. A sermon preached not long after his death, in Ely Cathedral, by Humphrey Gower, Master of St. John's College, speaks of several particulars of his character: such as his deep attachment for the Church of England, and his zeal for her services, especially her daily morning and evening Prayers, her frequent communions, and her continual Fasts. "He had lived so," says the Preacher, "as he would be contented to die. . . . By a religious use of those frequent communions, which this holy Bishop established or practised *weekly* in all places where he lived, and which were subject to his jurisdiction, he had nourished and increased in his bosom a watchful and wary disposition of mind, that kept him perpetually *upon his guard,* his Saviour's death and his own being always before his eyes. . . . . Indeed his whole life was, in a manner, a perpetual Fast and Mortification, and so a good preparation for death. Plenty of all things flowed round about him, but for the use of others rather than himself. His

study and his business was his meat and drink; for of any other he had as little regard, and made as little use, as was possible to flesh and blood. He, that had writ so irrefragably for the *Fasts* of the *Church*, kept them as rigidly himself. But that sufficed him not. He obliged himself to so many others, that they, who knew not what excellent use his *mind* made of those hours of abstinence, might suspect that so much severity to his *body* inclined somewhat towards a fault." Meanwhile to the Romish Church his antipathy was shown by the points of his study: "her uncatholick *impositions* and *anathemas:* how prodigiously deformed and overgrown she was with monstrous *innovations* in *doctrine* and *discipline;* how unchristian in her *usurpation*, and in her *tyranny* insupportable."

xv. Bishop Gunning was succeeded in the see of Ely by Francis Turner, to whom Dr. Gower dedicates his sermon as Gunning's "most intimate and indeared friend;" his "most worthy and wished-for successor;" as "treading in his steps, and most happily imitating his virtues;" as "a prelate after his own heart." Bishop Turner was one of the seven, who resisted the tyranny of King James II.; one of the five who refused to quit their allegiance to him.

SEVEN HOLY MEN, loved Mother, of thine own,
  Superior one in honour as in age,
  Stood forth, despite a bigot tyrant's rage,
Thy people's guardians 'gainst a despot's throne.
Of those seven holy men, when freedom's frown
  Had chased that bigot tyrant from the stage,
  FIVE to his name held fast their plighted gage,
And lost their mitres to maintain his crown!
ANGELS of Anglia's Church, STARS fair and bright,
  I greet you in her crowded galaxy!
'Twas yours to suffer wrong; yours to requite
  Wrong meekly borne, with steadier loyalty;
Nor dare abandon in his friendless flight,
  Whom in his pride of power ye dared defy!

xvi. In the *Theological Works* of Edward Pocock, the great Orientalist, who was born in 1604, and became King's Professor of Hebrew, and Canon of Christ Church, Oxford, in 1648, he thus comments upon the prophet Joel's call upon men to turn unto God *with fasting, and with weeping, and with mourning.*

"1. *With fasting,* which will make for the humbling of the heart, which pampering of the flesh is apt to puff up, and make insatiate and insensible of its own condition, and forgetful of God and his service, as *Jesurun,* who being *waxed fat, kicked, and forsook God which made him, and lightly esteemed the God of his salvation.* Deut. xxxii. 15. To waiting therefore on God's service and prayer, it is usually joined in scripture, as

almost a necessary concomitant, called for by God, and by holy men practised. . . . . ." Of this "holy man" himself, the practice was conformable to his teaching. By his intimate friend, Narcissus Marsh, Primate of Ireland, he is commemorated for his "exemplary piety, meekness, and self-denial:" by his biographer, Mr. Locke, he is characterized as "a man of no irregular appetites; of the greatest temperance in himself, yet of a liberal mind, and given to hospitality." And by his other biographer, Dr. Twells, among the numerous virtues of this excellent man, together with his "undissembled grief at hearing God's name profaned, or the Lord's day unhallowed, or the recital of any gross immorality," are specified "the constancy and frequency of his devotions, with his family and in his closet, and his strict manner of observing publick fasts."

xvii. Herbert Thorndike, Master of Sydney Sussex College, Cambridge, 1643, whose Discourse of *religious assemblies* has been already quoted with reference to the festivals, may be here quoted also with reference to the fasts. "As for particular solemnities of fasting by the week or by the year, we are to consider that abstinence is not only the cure of that sensuality which surfeit breedeth, but the most powerful means to

represent unto a man the whole condition of his soul toward God. Would a man desire to humble himself in the consideration of his offences? Let common sense be judge, whether he shall do it full or fasting to better purpose. Wherefore being subject to run into offence from time to time, what more wholesome ordinance can the Church have, than to assemble from week to week, to humble ourselves in the presence of God, and to labour to divert his due wrath, that it light not upon us in general or in particular? . . . I speak not now of any difference of meats for conscience sake, ... but I speak of the service of God upon these occasions, which being appointed for humbling of our souls in consideration of our offences, common sense will not refuse, that abstinence is necessary for the purpose. If it be said in this point, as afore, that the Papists have abused this ordinance to a sacrilegious opinion of satisfaction and merit, the answer must be as afore, that it is the advantage which the devil would wish to make of such abuses, to make them the pretence to root out the service of God, and so to save the pains of reforming it."

xviii. In his *Great Exemplar*, Jeremy Taylor has introduced a *Discourse of Fasting*, from which the following extract is here inserted, as having reference to the Church's provisions in that behalf.

"Fasting," he says, "operates in giving assistance to Prayer. . . . . Prayer is the wings of the soul, and Fasting is the wings of Prayer. Tertullian calls it *the nourishment of Prayer*. But this is a Discourse of Christian philosophy: and he that chuses to do any act of spirit, or understanding, or attention, after a full meal, will then perceive, that Abstinence had been the better disposition to any intellectual and spiritual action. And therefore the Church of God ever joined Fasting to their more solemn offices of Prayer. The Apostles *fasted and prayed*, when they *laid hands* and invocated the Holy Ghost upon Saul and Barnabas, Acts xiii. 3. And these also, *when they had prayed with fasting, ordained elders in the churches of Lystra and Iconium*, Acts xiv. 23. And the vigil of every Holy-day tells us, that the devotion of the Festival is promoted by the Fast of the Vigils."

And with judicious discrimination, the same edifying writer, in his *Holy Living*, thus speaks of *Fasting*, as an exercise of Christian discipline.

"Fasting, if it be considered in itself, without relation to spiritual ends, is a duty, no where injoined or counselled. But Christianity hath to do with it, as it may be made an instrument of the Spirit, by subduing the lusts of the flesh, or removing any hindrances of religion. And it hath

been practised by all ages of the Church, and advised in order to these ministries: 1. To prayer; 2. To mortification of bodily lusts; 3. To repentance: and it is to be practised according to the following measures. . . . ."

Among the *Rules for Christian Fasting*, which ensue, these may be noticed; "All fasting, for whatever end it be undertaken, must be done without any opinion of the necessity of the thing itself, without censuring others, with all humility, in order to the proper end. . . . ."

"All fasts, ordained by lawful authority, are to be observed, in order to the same purposes to which they are injoined; and to be accompanied with actions of the same nature, just as it is in private fasts: for there is no other difference, but that, in publick, our superiors choose for us, what, in private, we do for ourselves."

"All fasting is to be used with prudence and charity. . . . . It must, at no hand, be made an instrument of scruple; or become an enemy to our health; or be imposed upon persons, that are sick or aged, or to whom it is, in any sense, uncharitable, such as wearied travellers; or to whom, in the whole kind of it, it is useless, such as are poor people and little children. But, in these cases, the Church hath made provision, and inserted caution into her laws; and they are to be

reduced to practice, according to custom, and the sentence of prudent persons, with great latitude, and without niceness and curiosity: having this in our first care, that we secure our virtue; and next, that we secure our health, that we may the better exercise the labours of virtue: lest, out of too much austerity, we bring ourselves to that condition, that it be necessary to be indulgent to softness, ease, and extreme tenderness."

Upon *the Benefits of Fasting*, Bishop Taylor says, "He, that undertakes to enumerate the benefits of fasting, may, in the next page, also reckon all the benefits of physick: for fasting is not to be commended as a duty, but as an instrument; and, in that sense, no man can reprove it, or undervalue it, but he that knows neither spiritual arts, nor spiritual necessities. But by the Doctors of the Church it is called the nourishment of prayer, the restraint of lust, the wings of the soul, the diet of angels, the instrument of humility and self-denial, the purification of the spirit, ..."

How sweetly and how pregnantly does the great divine here coincide in his turn of thought and language with the great poet, in his address to *Meditation*, "devout and pure!"

> Come, but keep thy wonted state,
> With even step, and musing gait,
> And looks commèrcing with the skies,
> Thy rapt soul sitting in thine eyes . . . .

And join with thee calm Peace, and Quiet,
Spare Fast, that oft with Gods doth diet,
And hears the Muses in a ring
Aye round about JOVE's altar sing.

In order to Christianise the quotation, the reader may refer to Isaiah, chap. vi. ver. 1—3, 6.

SECTION IX.—*continued.*

Part 3.

The Church's FASTS, *how esteemed of by her Clergy.*

1649—1700.

The foregoing citations from Jeremy Taylor will have completed our exhibition of general clerical sentiment, as distinguished from episcopal authority, from the Reformation in the 16th century down to the middle of the seventeenth; or about the period of the Great Rebellion. In continuing this section, our minds will be directed to examples taken first from our leading Churchmen in the latter part of that century.

i. And so I re-commence with observing, that to use with especial respect all things peculiarly related unto God, is, as we have already seen, accounted by the great Isaac Barrow one of the acts "which more signally conduce to the illustration of God's glory:" and amongst those things,

together with "his holy name, his holy word, his holy places," he reckons also "holy times;" and in these he includes both "religious festivities, and religious fasts."

ii. In his *Primitive Devotion*, Disquisition ix., Dr. Sparke thus comments *upon the solemn Fast, commonly called Ash-Wednesday.* "This day is, as it were, the Christian Tropick, or term of reflection, turning the sensual career and jocularity of the year into a Christian sorrow and humiliation: For he, that worships God only with feasts, is somewhat suspicious of making his belly his God. . . . . This day is unto Lent as a fair portal to a goodly building: and is of very great antiquity, carrying in its very name emblems of mortification, *ashes*. . . . . Mortification is one half of Christianity: it is a dying to the world; it is a denying of the will, and its natural desires; an abstinence from sensual delights and complacencies of nature; that, the flesh being subdued to the Spirit, both may unite in the service of God, and the offices of holy religion. It is exercised in actions of *severity and self-denial:* it renounceth *vanity*, in what shape soever: nor loosens it the reins to all *lawful* things, lest it be tempted to some things *unlawful*. This practice of mortification kills the lusts of the flesh, by subtracting of its fewel and incentives; and, by

using to contradict the *sensitive appetites*, inureth them the more easily to obey the *rational faculties:* and in a word, is nothing else but a strict guard against all sin, and a wise improvement of those means and remedies, which grace and nature have made apt for the productions, towards which habitual temperance, frequent abstinence, and constant devotion do the most contribute."

iii. The faithfulness of Bishop Ken, in this behalf, together with the confutation of a slander, to which he, in common with some of the most consistent of his brethren, both then and now, was exposed, is thus reported by a contemporary journalist. "The Bishop of Bath and Wells," as Evelyn records in his *Diary*, "preached on John iii. 17, a most excellent and pathetick discourse. After he had recommended the duty of fasting and other penitential duties, he exhorted to constancy in the Protestant religion, detestation of the unheard-of cruelties of the French, and stirring up to a liberal contribution. This sermon was the more acceptable, as it was unexpected, from a bishop, who had undergone the censure of being inclined to popery, the contrary whereof no man could shew more. This, indeed, did all our bishops, to the disabusing and reproach of all their delators; for none were more zealous against popery than they were."

In a former citation of Bishop Ken, in connection with the Festivals, we have already had occasion to notice his avowal of attachment to the Church of England, "as distinguished from all Papal and Puritanical innovations:" and in his *Manual for the Scholars of Winchester College*, we have seen him speak of the "Fasting-days," in connection with the "Holidays," as affording occasions for additional devotion. And in his capacity of a Governour of the Church, we have lately noticed his call upon his Clergy for a more strict devotion of themselves to religious exercises during the solemn season of Lent. Whatever means of edification he recommended to others, it is to be supposed that he practised himself. And so it was: for in this, as in other particulars, his life was conformed to the Rules and Orders of the Church, which he loved with filial affection and reverence, and for his duty to which, as God's Vicegerent in his own country, he made no scruple of sacrificing all his earthly prospects and enjoyments, and, amongst other things, "keeping under his body, and bringing it into subjection," and "pressing towards the mark for the prize of the high calling of God in Christ Jesus." This feature of his portrait is copied in DRYDEN'S "*Character of a good Parson*," which has been supposed to be drawn after Bishop Ken: I cite it for the

purpose of remarking, not the Bishop's abstinence only, but the union therewithal of the most lovely Christian graces.

An awful, reverend, and religious man:
His eyes diffused a venerable grace,
And charity itself was in his face.
Of sixty years he seem'd; and well might last
To sixty more, but that he lived too fast;
Refined himself to soul, to curb the sense,
And almost made a sin of abstinence.
Yet had his aspect nothing of severe,
But such a face as promised him sincere.
Nothing reserved or sullen was to see,
But sweet regards, and pleasing sanctity;
Mild was his accent, and his action free.
With eloquence innate his tongue was arm'd,
Though harsh the precept, yet the preacher charm'd.
For, letting down the golden chain from high,
He drew his audience upward to the sky:
And oft, with holy hymns, he charm'd their ears,
(A musick more melodious than the spheres,)
For David left him, when he went to rest,
His lyre: and after him he sung the best.
He bore his great commission in his look,
But sweetly temper'd awe, and soften'd all he spoke.

iv. John Cosins, ejected by the puritans from his preferment in the Great Rebellion, and elevated in 1660 to the Bishoprick of Durham, thus speaks of the appointment of the Litany to be read on Sundays, Wednesdays, and Fridays. It was "wont to be said at the celebration of the Eucharist, as in the ancient church, so in this also, 2 Edward

VI., when the Communion was administered every Sunday at the least: Now, although the condition of the Church be not for the present capable of so excellent a custom, yet was there good reason, that the Litany should be prescribed upon those days howsoever, as being the next solemnity to the Eucharist, in the publick service of God, observed from the beginning of the Church. And because they contain matter of supplication, for the diverting of God's judgements, and obtaining his blessings, nothing could be more suitable, than to add them to the daily morning-service upon Wednesdays and Fridays, as the exercise of that continual humiliation before God, to which the observation of those days was intended, to the unspeakable benefit of the Church, and the continual discharge of those most excellent offices of Fasting, Prayer, and Alms among Christians."

v. Anthony Sparrow, who died Bishop of Norwich, in 1685, in his *Rationale of the Common Prayer*, first published in 1657, thus indicates the Church's aim in appointing *Lent* as a preparation for Easter. "The Church appoints, that all Christians whatsoever should receive the holy communion at Easter, and therefore appoints this time before, to prepare themselves by fasting and prayer; thus judging themselves that they might not be judged by the Lord. And this is after

God's own pattern, who commanded the Israelites to afflict themselves, and eat bitter herbs, before they should eat the Paschal lamb. All Churches therefore, agreed, that Lent should end in Easter, though some difference there was when it should begin."

And concerning the *Ember Weeks* he thus writes: "The causes of religious fastings and prayers upon these weeks were formerly many. . . . . But the principal cause was for preparation to the solemn ordination of ministers; holy Church imitating the Apostles' practice, who, when they were to set apart men to the ministry, prayed and fasted before they laid on their hands, Acts xiii. 3. And in after times, at these solemnities, these *Ember Fasts*, special regard was had to the ordination of Priests and Deacons. . . . . These Fasts are still appointed by the Church of England; for, though she had not reckoned them among her Holy-days, because there is no peculiar office appointed for them, as there is to all those that are reckoned in the Catalogue of Holy-days; yet by custom they have been always kept with Litanies, Prayers, and Fastings, and are commanded to be kept still as formerly they were, by that excellent Canon, 31, Anno Dom. 1603: 'For as much as the ancient Fathers of the Church, led by example of the Apostles, (who set

men apart to the ministry of the gospel by imposition of hands with Prayers and Fasting) appointed prayers and fasts at the solemn ordering of ministers, and to that purpose allotted certain times, in which only sacred orders might be given or conferred: we, following their holy and religious example, do constitute and decree, that Deacons and Ministers be ordained and made, but only upon the Sundays immediately following *Jejunia quatuor temporum*, commonly called *Ember Weeks*, appointed in ancient time for Prayer and Fasting, purposely for this cause at their first institution, and so continued at this day in the Church of England.'"

vi. In his *Moderation of the Church of England*, which has been already cited, Dr. Puller says, "Having observed the moderation of the Church in Feasts, the same also is very true of its *Fasts*. The keeping up of the Festivals and Fasts in the Greek Church hath been observed as a chief means of preserving the Christian religion from sinking among them. Our Church is neither so remiss, as not to give any counsel or command for fasting; nor suffers any (not ministers) to appoint solemn Fasts without authority; neither is she immoderate in that which she injoins, but observes its due measures, as are most conducing to assist meditation, prayer, and the exercise of repen-

tance and works of piety. With fasting we join alms, and the commemoration of what Christ hath done and suffered for us. . . . . On the time that the Bridegroom was taken away, before the Paschal Solemnity, the custom hath been to fast more or less. Some few times beside are appointed as opportunities to call off the mind from the blandishments of sense. Mortification and temperance we are injoined by our Christianity: and further it appears to all most reasonable, that there should be some seasons proper for fasting and mourning, which private persons may appoint for themselves; much more the publick authority of the Church for the good of all. In which appointed Fasts, let us well observe, that the Precepts of the Church make no difference of meats, but require such an abstinence as may best subdue the flesh to the spirit."

vii. Another contemporaneous burning and shining light of the Church was Robert South, Prebendary of Westminster and Canon of Christ Church, Oxford, a man alike renowned for his wisdom and for his wit; a man, of whom the writer of his *Memoirs* says, that he "was arrived at the highest pitch of knowledge in the studies of all manner of divine and human literature." Dr. South died in 1716, having been born in the year

1633, during the progress of those "artifices of wicked and designing sectarists against the established government in church and state, which broke out at last into the great rebellion;" and when the appearance of one, "who proved afterwards so bright an asserter of both," was especially seasonable. In 1670, he was made canon of Christ Church, Oxford. The excellence and value of his teaching was experienced in various ways, particularly with respect to the fasting-days of the Church, in support of which an able, luminous, and powerful discourse on St. Matthew, xvii. 21, *Howbeit this kind goeth not out but by prayer and fasting*, is introduced by the following pertinent exordium.

"It was a general received command, and an acknowledged rule of practice in all ages and places of the Christian world, that we are to *hear the Church;* except only of late, since we began to be wiser than the world, and holy above the Scripture; from which this text has been, as it were, discanonised, and its authority struck out of date. But no wonder if the Church had then no jurisdiction, when it had scarce so much as a being; and that men did not use to hear it, when it grew almost impossible for them to see it; and if the disciples of those days regarded not much

the casting out of evil spirits, who were chiefly busied about rejecting God's ministers.

"But heretofore, when men were led by the written word, and not by the *ignis fatuus* of a bold fancy, styling itself divine revelation, the Church was always recognised as Christ's court here upon earth, fully empowered and commissioned from him to decide all emergent controversies, to interpret doubtful commands, and to make wholesome sanctions and institutions, as particular occasions and the circumstances of affairs should require: that so it might appear, that the assistance of the Spirit, promised to the Church, was not a vain thing or a mere verb.

"Now it seemed good to the primitive Church, acted by the immediate guidance of the Holy Ghost, to set apart the time of our blessed Saviour's fasting and temptation in the wilderness, to be solemnised with the anniversary exercise of abstinence, and other holy austerities, for the subduing the flesh, quickening the spirit: that so we might conform to Christ, and worship the author of our religion with the devotions of imitation.

"Thanks be to God, our Church is lately come out of the wilderness: yet let it not cease to imitate what our Saviour did when he was there. I confess the blessed Jesus is a pattern above the

imitation of mortality. . . . . His whole life was a continued miracle. . . . . Yet even this strange, high, inimitable fasting of Christ may be stripped of the miracles, and, by due, qualified, proportions, found a moral duty: for, though to fast forty days were miraculous, and so not at all concerning us, yet the ends of Christ's fasting, which were to enjoy a more immediate converse with God, the better to fortify himself against the temptation of the devil, and to fit himself for the execution of a great work laid upon him by the Father; these are all common to us, according to the due abatement of degrees; and therefore, where there is some proportion in the duty, there ought to be the same in the use of the means. . . . . Let us therefore follow Christ, though at a distance. . . . . Though we cannot reach him in the miracle of the performance, yet we may follow him in the sincerity of the attempt."

In the progress of the discourse, to which these remarks are introductory, the learned preacher takes a view,—1. of the several kinds and degrees, which the duty of fasting admits of, closing this head with a "caution, that the observation in the solemn season of Lent should be so strict, as not to bend to any man's luxury, and so dispensable, as not to grate upon his infirmity of body:"

2. of the qualifications which must render it acceptable to God, and effective to ourselves; namely, that it be used, not as a duty either necessary or valuable in itself, but only as an instrument; that it be done with a hearty detestation of the body of sin, for the weakening of which it is designed; that it be quickened and enlivened with prayer; and that it be attended with alms and works of charity. And, 3. how this duty of fasting comes to have such an influence, in dispossessing the evil spirit, and subduing our corruptions, being, as he bids us remember, "the work of God himself, whom the blessed Spirits adore, and whom the evil obey."

The reader, who desires instruction on these topicks, will find in the sermon much clear exposition and solid reasoning, set off by the author's characteristick acuteness and pungency. But, not to dwell upon these, it will be most agreeable to our general course of remark, if I add one other extract, exposing the old puritanical objection of those, who in and after the Great Rebellion disputed against "the quadragesimal solemnity," and "defied Lent, as popish, antichristian, idolatrous, and superstitious."

"But who," demands our author, "shall be judges and arbitrators in this case? The scripture, which is to be the rule, is the same and open to

the allegation of both parties. But who shall interpret and apply this rule? Now, in every science and profession, the most rational way to resolve doubts arising in it has been, either to consult with all or most of the professors of it, or with some that are most eminent for their skill and knowledge in it.

"Of the first sort, in matters of Christianity, we have the Church of God congregated in councils: we have those ancient writers, famous in their ages for their profound acquaintance with evangelical mysteries, whom we call Fathers: let us therefore see the judgment of both these in this particular.

"For councils, I shall mention one for all: the Council of Nice, in which we find both mention and approval of this quadragesimal fast. Add to this the canons of the Apostles, in the 68th of which we read the institution of the same: which canons, though they were not writ by the Apostles themselves, yet they are of great undoubted antiquity, and consequently of no less authority in the several ages of the Church.

"As for the suffrage of the Fathers; I could bring St. Basil and St. Chrysostom, of the Greek Church; St. Austin and St. Jerome, the two great luminaries of the Latin."

He then cites passages from St. Austin and St.

Jerome, and adds, "I do not desire to multiply quotations, but had rather weigh than number them: and therefore these shall be sufficient.

"And now let any one judge, whether it is fitter for us to steer our practice, according to the ducture of the universal Church, or the broken voice of a particular faction, compared to that, both small in number, and inconsiderable in qualification? Must the grey hairs of antiquity bow down to the upstart appearance of novelty? .... Let us therefore content ourselves to follow our great Master, and be not ashamed to be deceived with the Universal Church.

"And truly, he, that with spiritual design and prudent usage shall manage this religious solemnity, as with Christ he may be said to fast, so with Christ also he may conquer the tempter. And let all schisms, and factions, and pretended reformers, ring about his ears peals of popery, will-worship, and superstition; yet still, like Christ in the wilderness, he may converse with God, though his abode may be amongst such wild beasts."

viii. In a Sermon, preached on the Fast-day, Nov. 13, 1678, before the House of Commons, by Edward Stillingfleet, then Dean of St. Paul's, and afterwards Bishop of Worcester, the efficacy of fasting, as a method of general national humilia-

tion, is thus exemplified and inforced. "While the Israelites were under the sense of their present miseries, Samuel puts them into the most hopeful way for their deliverance, which was by a *Reformation of Religion* among them, by *returning to the Lord with all their hearts; and putting away their strange gods, and preparing their hearts unto the Lord, and serving him only:* and then, saith he, *he will deliver you out of the hand of the Philistines.* 1 Sam. v. 7. . . . . But, besides this, Samuel appoints a publick and solemn fast of all Israel at Mizpeh: *And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord.* Mizpeh was the place where the states of Israel were wont to be assembled together on any great and important occasion: where there was a place on purpose for them to meet in, and an altar, and house of Prayer for the publick worship of God. . . . . And therefore Samuel chooseth this as the fittest place for them to fast and pray, and confess their sins in, and to implore the mercy of God to the nation. We do not read in Scripture of any more publick and solemn fast of the people of Israel, kept with greater signs of true humiliation, than this at Mizpeh

was. . . . . And to let mankind see, what influence a general and serious fasting and humiliation hath upon the welfare of a nation, we find, from the day of this fast at Mizpeh, the affairs of Israel began to turn for the better."

ix. Comber, Dean of Durham, in his *Companion to the Temple*, published in 1679, gives the following character of the *Ember-weeks*. "The ordination of ministers is a matter of so great concernment to all degrees of men, that it hath ever been done with great solemnity; and by the 31st Canon of the Church it is appointed, that 'deacons and ministers be ordained or made but only upon the Sundays immediately following *jejunia quatuor temporum*, commonly called *ember weeks*, &c.' And, since the whole nation is obliged to extraordinary prayer and fasting at these times, the Church hath provided these two excellent Forms to be used by all upon this occasion."

As to the Original of the Ember-fasts, the Dean observes, "The Ember-weeks are not only observed in the Church of England, but have been solemnly kept by all the western world for many ages: and the usage is so ancient, that it is not easy to find out its first original. St. Leo positively affirms, that they were appointed by the Apostles: and Calixtus, who was bishop of Rome, *Anno* 221, takes notice, that three of the

tour were long before his time observed in the Roman Church. . . . . Afterwards there is frequent mention of these four fasts in many ancient councils, as well of the Britannick as of other Churches: and, in the Laws of King Canutus, all men are commanded to observe *the Ember fast* with all earnest care." There was some variety about the time of keeping them: "but finally, in the Council of Placentia, *An.* 1095, it was publickly agreed to fix the times by a Canon, which determines them unto the *first Wednesday after Ash-Wednesday, the Wednesday in Whitsun-week, the Wednesday after September* 14, *and the Wednesday after December* 13, *with the Fridays and Saturdays which follow these.* And thus they have continued 600 years," as Comber adds in 1679, "and are still observed at these times in the Church of England."

"The reasons," as he continues, "given by the Canonists for these four fasts are such as these: 1. That Christians might not be less devout than the Jews, who have four fasts in the year. . . . . 2. That every season of the year might be begun with devout prayer and fasting. . . . . 3. That every part of time might have its proper Fasting days: for Lent is the fast for the year, Friday for the week, and the twelve ember-days are fasts proper for the twelve months, three days at once,

answering to the three months in each quarter of the year. 4. And principally that a blessing might be solemnly craved upon the ordinations performed at these times." For, as he afterwards contends, "It is very fit that fasting should accompany our ordinations; and, if we consider the Apostolical practice, and the constant use of the Church, it is almost necessary. The Apostles were fasting, when the Holy Ghost descended upon them and confirmed their ordination, Acts ii. 15. And St. Luke expressly notes, that there were solemn Prayers and Fasting, at the ordination of Barnabas and Paul, Acts xiii. 2, 3. From whence the custom did first begin, that hath since been every where observed."

"I have been the larger upon this particular," observes Dean Comber, in concluding these and other remarks, "because I perceive the duty of Prayer and Fasting is at this time most notoriously neglected: and, though the thing be so rational and so pious, so ancient and so unexceptionable, yet those, who have nothing to say against it, do never regard these times, nor use either abstinence or any extraordinary devotion on them, which is as well a shame as a sin, and I hope this may move us to amend for the future." . . . .

x. In 1686 Bishop Patrick published a *Treatise*

of Repentance and of Fasting, especially of the Lent Fast, designed, according to his profession in the *Preface to the Reader*, "as a manual, not of controversy, but regular piety, and for common use;" and "in which the directions and persuasives to a mortified life are not embased, either with capricious affectation, or superstitious rigour. We have need," he adds, "of such directions, and of a strict and temperate practice suitable to them.

"I intend not, by saying this, to accuse all the Christians of the Church of England as Libertines; but to quicken those who live in a remissness, which is not answerable to her constitution. I know many in our communion who lead lives exceeding regular, and who exercise themselves in that which is truly Fasting. One day at least in every week they either abstain till night, or use a small quantity of some ordinary thing, which, in this northern air, may keep the body from being unserviceable to the mind. Whereas often, amongst others, their Fasts, if they continue all day, are concluded with a luxurious supper, or (which is a common use) are but the using of another kind of diet, and then they may eat a plentiful dinner: though this change of diet (especially among the rich) is no more fasting than change of apparel is going naked. An evening collation is even then allowable...."

The Bishop's Treatise consists of Three Parts: I. Concerning Repentance. II. Concerning Fasting. III. Of the Lent Fast. In the second he sets forth, "What is meant by Fasting;" "the obligations we have to fast;" "the ends and uses of religious fasting;" "Fasting-days; particularly Wednesdays and Fridays;" "Satisfaction to some exceptions." In the third Part he treats "of the antiquity of the Lent, or Spring Fast;" "of the variety in its observation;" "of the manner of its observation;" "the great usefulness thereof;" "a further satisfaction to some objections;" "the conclusion of the whole." On each of these topicks the reader will find much clear exposition, much sound reasoning, and much profitable exhortation and admonition. Our present purpose admits only a few brief extracts, as specimens of the Bishop's sentiments on *fasting*, with more immediate reference to our Church and nation.

The second Part then commences thus: "Among those humiliations, wherewith penitent sinners ought to prostrate themselves before God to sue for mercy, the reader cannot but observe that Fasting hath been frequently mentioned as holding a principal place. And therefore I think it useful to treat a little of it by itself: the Church having set apart certain times for it; wherein, if

wicked men will not humble themselves and repent of their evil doings, whereby they are pulling down judgements upon themselves and upon others; yet all good men should embrace the opportunities of casting down themselves frequently before God, to join with God's ministers in those supplications, (like them prescribed in the Prophet Joel, upon their solemn fast, 'Spare us, good Lord, spare thy people whom thou hast redeemed with thy precious blood, and be not angry with us for ever:') beseeching him to deliver us, as from all blindness of heart, so more especially from all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of his word and commandments. Which solemn prayers were never more necessary than in these days; and for that reason Fasting ought not to be neglected, but attend upon them, as an help unto them, and a means to make them more effectual."

The Chapter upon "the ends and uses of religious fasting" goes into various particulars, and then summarily concludes in this manner: "And now who sees not, in conclusion, that Fasting is every way a means to obtain favour with God, for the averting of his anger, from ourselves, or from the nation where we live? For if humilia-

tion, if repentance and amendment of life, if earnest prayer, if acts of mercy to others, be the way to prevail with God for mercy to ourselves; then Fasting, which contributes to all these, must needs be of great efficacy for this purpose. And this, perhaps, may be the reason, why we have not found relief, when we or others were afflicted; nor have prevailed for the turning away of those evils which at any time threatened us; because we did not seek what we desired in this way; but contented ourselves with prayers and some kind of repentance, without such humiliations, and chastening of ourselves, as our sins and our condition required."

From these and other considerations, the Bishop, in his ensuing chapter "Of Fasting-days, particularly Wednesdays and Fridays," states this inference as to the rules and practice of the Church. "The Church of God therefore hath always set apart some time for Fasting, as well as prayer: and thought it a duty of such continual use, that it is not safe it should be long intermitted. For mankind being subject frequently to run into sin, it is but reason they should be put frequently in mind of calling themselves to account, and returning to him with sorrowful humiliation for their faults. And therefore it is a most ancient and no less wholesome ordinance of the Church,

that we should, from week to week, assemble ourselves for this end: to search and try our ways, and with fasting and prayer to turn unto the Lord; that thereby we may turn away his wrath from us, which other ways, either in general or particular, may fall upon us."

In the Chapter of "Satisfaction to some exceptions," the Bishop remarks, "Some pretend that other reformed Churches have no set days of fasting (but only fast as occasion requires), nay, some of their Divines have spoken against such days." But to this he replies by citing the sentiments of Luther, of Melanchthon, and of Peter Martyr, to different effect. "And thus," he adds, "whole Churches have resolved; as Cassander acknowledges out of the Confession of Saxony, in which they declared their willingness 'to observe the set Fasts, and other such traditions; provided no opinion of merit were placed in such observances.' And the Bohemian Confession expressly consents, 'that such rites and ceremonies ought to be retained, which do advantage faith, the worship of God, peace and order: whomsoever they had for their author, whether Synod, Pope, Bishop, or any other.'

"And if any particular Doctor hath decried such things, it hath been in opposition to the superstitious observance of them; the opinion of

merit, satisfaction, and such like conceits, with which too many minds were infected."

With respect to the observation of Lent in particular, in his Chapter of "the great usefulness thereof," Bishop Patrick says, "I know not how it appears to others, but it seems very strange to me; that what the Church had strengthened and confirmed by an unanimous consent in St. Austin's time, should find any dissenters from it in these days. And yet I fear there are some, I wish they be not many, who scarce observe Good Friday, that is, the day of our Saviour's Passion, with any of that strictness which I have mentioned; but eat and drink, and do all other things, as upon the rest of the days of the year. A thing never heard of in the Church of Christ, till these latter days, which, among other scandals, affords matter for the lamentations of the best men and women among us, during the Lenten season; especially upon that great and solemn day, when, by common consent, Christians anciently made a conscience of fasting strictly."

I add a portion of the concluding chapter, or, as the author calls it, "The conclusion of the whole."

"And now, having shown what great benefits we may all receive by this pious discipline, what remains but that I press a little the practice

thereof: which thus explained and understood as hath been said, I cannot see what any body, who hath a sense of religion, can object against it; nor why it should not be universally embraced by such persons, and gladly revived, after too long a disuse of so profitable an institution. . . . . Let us not now in these days refuse, much less reject, the service of that, which they," the faithful of the primitive Church, "found very helpful to them, for the preserving and perfecting of the Church in purity and holiness. . . . . Let us not lay aside the use of fasting; the example of which flowed from the Prophets, John Baptist, our Lord Christ, and his Apostles: nor of this great Fast, which is commended to us by most ancient custom, (if not by greater authority,) by the doctrine of the Fathers of the Church in the best ages, and by the practice of all the faithful; and which is of very great moment, to dispose the mind for the reading and hearing of God's holy word, for prayer, for hymns, and all other Christian duties: whereby we may also draw upon ourselves and our families, nay, and upon the Church and kingdom whereof we are members, all manner of blessings, both by appeasing his divine displeasure, and averting publick judgements, and, on the contrary, procuring great prosperity."

I may cite from BISHOP PATRICK'S *Aubioto-*

graphy the testimony of his experience of the value of this observance. "In the next year, 1681, I composed a paraphrase with some notes upon the Book of Proverbs, and finished it before the end of that year. When I find, upon March the 24th, I had the most pleasant day that I had of a long time enjoyed. For I was so highly delighted in the thoughts of God, and found my spirit so free, so clear, (for I had fasted that day,) so pleased, that, to be always in that blessed temper, I thought I could be contented to be poor, nay, to lie under any misery. So much satisfaction I found in the sense of God and of his love, and of our blessed Saviour, that I could have been contented to eat and drink no more, if I could have continued in that sweet disposition of mind, which I wished my little one might inherit, rather than all the riches of this world."

xi. William Lowth, Prebendary of Winchester, who was born in 1661, and died in 1732, in his *Commentary upon the Prophets of the Old Testament*, sets forth the practice of fasting, as a Christian as well as a Jewish ordinance, observing withal on the proper disposition for rendering it effectual. For in a note on Isaiah lviii. 6, "Is not this the fast that I have chosen? to loose the bands of wickedness, &c." he thus clears the prophet's meaning: "It is a common phraseology of Scrip-

ture, to express the preference that is due to one thing before another, by terms which express the rejecting of that which is less worthy. So when God saith, 'I will have mercy, and not sacrifice,' (Hos. vi. 6,) the meaning is, that mercy is to be preferred before sacrifice. Just thus the prophet speaks of fasting here, as a thing in itself of little or no use; though elsewhere God expressly enjoins it, both in the old and new Testament; (see Lev. xxiii. 29: Matt. ix. 15;) to shew how much mercy is to be preferred, without which fasting will not avail anything."

xii. William Burkit, the useful author of *Expository notes, with practical observations on the New Testament,* who was born in 1650, and died in 1703, thus comments on our blessed Lord's precepts concerning fasting in St. Matthew vi. 16, "When ye fast, be not as the hypocrites, &c." "The next duty," he says, "in which our Saviour instructs his disciples, is that of religious fasting, which is a devotion of the whole man, soul and body, to a solemn and extraordinary attendance upon God, in a particular time set apart for that purpose; in order to the deprecating of his displeasure, and for the supplicating of his favour, accompanied with an abstinence from bodily food, and sensual delights, and from all secular affairs and worldly business. Now our Saviour's direction as

to this duty of fasting is double. 1. He cautions us to beware of an abuse in fasting: *Be not, as the hypocrites are, of a sad countenance.*" . . . . . 2. He counsels us to take the right way in fasting: *To anoint the head and wash the face:* that is, to look as at other times, using our ordinary garb and attire, and not to affect any thing, that may make us look like mourners, when really we are not so. Where we may note, That, though hypocrites by their dejected contenances and mortified habits do seek to gain an extraordinary reputation for piety and devotion, yet the sincere Christian is to be abundantly satisfied with God's approbation of his services, and with the silent applause of his own conscience."

xiii. Anthony Horneck, or, as he is described in the title-page of a *Summary Account of his Life*, published in 1697, soon after his death, "the truly pious and Reverend Dr. Anthony Horneck, Minister of the Savoy," was eminent for his professional character towards the latter end of the 17th century. "Little known to the present generation," it is remarked by a recent biographer, the Rev. Richard B. Hone, that "his personal holiness would have shone brightly, even in the purest ages of Christianity; his diligence in every branch of ministerial labour was beyond all praise; and his reputation as a preacher stood so high as

to make it a current saying, that his parish reached from Whitehall to Whitechapel." His intimate friend was Richard Kidder, Bishop of Bath and Wells: who prefixed a life of him to an edition of his sermons in 1700. This life exhibits in full the foregoing epitome of his character, which is thus exemplified, in relation to the subject of our present investigation. "He devoted himself intirely, and without reservation, to the service of his God. It was not only his business, but his choice and delight, his meat and drink. I need not say," observes the Bishop, "that he was much in prayers and fastings, in meditation and heavenly discourse; very frequent in devout communion, in reading and hearing the word, in watchings and great austerities. He wisely considered that these were the means, not the end, of religion; that these are not godliness, but only helps, and the way to it. And he arrived at the end of these things."

It is elsewhere observed, that "his manner also of speaking of 'great self-denials in diet, in apparel, in company, in talking, in mirth and recreation,' betokens that he often thus chastised his soul, and brought his body into subjection. 'O that you would but try, and venture upon this severe course,' he exclaims in language which bespeaks his own experience: 'there are treasures in it of joy, of comfort, of satisfaction; and you will find

how your sins will abate, how your corruptions will decrease, and your evil inclinations will become less troublesome: you will find, how everything will thrive under it; and what a strengthening it will be to your faith, and hope, and love, and charity; and how all these graces will grow, and swell, and become large and fruitful.' "

Bishop Kidder relates, as reported by Mr. Hone, that Dr. Horneck's ordinary habits, with regard to his food, were characterised by extreme moderation. "He was temperate," says the Bishop, "to the greatest degree, I had almost said to a fault. I have often feared, that, considering his great and constant labours, he hardly gave himself that refreshment that was fit. He drank very little wine at any time; and in the latter part of his life he wholly abstained from it. . . . . He was very thankful to God for a morsel of bread, and received the meanest provision with the greatest expressions of gratitude. And yet, when he entertained his friends, he did it liberally. He was always least concerned for himself, but to others he was liberal and open-handed: and, rather than the poor should want bread, he would fast himself."

I add that, in every respect, his observance of ecclesiastical discipline was exemplary. "Born

and brought up in a foreign land, and therefore having no prejudices of education to bias him, he was warmly attached to the Church of England. He believed her doctrines, obeyed her instructions, conformed to her constitutions, lived up to her holy principles, and was ready to sacrifice all that was dear to him in this world, to promote her true interests."

xiv. In his "*Vindication of the Church of England from the errors and corruptions of the Church of Rome*, by George Bull, some time Lord Bishop of St. Davids," he thus sets forth the steadiness, with which our Church at her Reformation, declining all needless change or innovation, adhered to the praiseworthy rules and practices of earlier times. "As to the Catholick customs, our Church (so far is she from the love of innovation) professeth all reverence and respect unto them. Upon this score, she still observes all the great and ancient festivals of the Church with great solemnity. . . . . She still honours the memory of the holy Apostles, Saints, and Martyrs; and hath days wherein to express this, and to bless God for them, and propound their virtues to the imitation of her sons. The ancient fasts of the Church she hath not rejected; and therefore, because she finds a Lent, or solemn fast, before the great festival of Easter, presently

after the Apostles, universally observed (though with considerable variety as to the number of days, and the hours of abstinence on those days) in the Church of God, she recommends the same observation to her sons, in the full number of forty days, to be kept as days of stricter temperance, and prayer too, by all those whose health and other circumstances will permit them to undertake it. She still observes the fasts of the four seasons, or Ember weeks. She still recommends the two weekly stations of the primitive Church to the observation of her sons, Wednesday and Friday, distinguishing them from other days of the week by the more solemn and penitential office of the Litany. And in the table of the fasts to be observed, all Fridays in the year, except Christmas-day, are expressly mentioned. I might proceed to other instances: but these are abundantly sufficient to shew, that the Church of England in her Reformation affected no unnecessary change or innovation. . . . ."

xv. After the like manner, in his *Exposition* of the 25th Article, with reference to the false notions and practices of the Church of Rome concerning *penance*, Bishop Burnet thus speaks of the value of *fasting* under proper regulations, and with a proper object. "The true penance in-

joined by the Gospel is the forsaking of sin, and the doing acts of virtue. Fasting, prayers, and almsgiving, are acts that are very proper means to raise us to this temper. If fasting is joined with prayer, and if prayer arises out of an inward devotion of mind, and is serious and fervent, then we know that it has great efficacy; as being one of the chief acts of our religious service of God, to which the greatest promises are made, and upon which the best blessings do descend upon us. Alms-giving is also a main part of charity: which, when done from a right principle of loving God and our neighbour, is of great value in his sight." And then, having censured some abuses of fasting, he subjoins, "Such a continuance in fasting in order to prayer, as humbles and depresses nature, and raises the mind, is a great mean to reform the world: but fasting, as a prescribed task to expiate our sins, is a scorn put upon religion." In his exposition also of the 20th Article, "*Of the Authority of the Church*, with respect to the times of fasting and of prayer," Bishop Burnet notices these amongst other things, the appointment of which is in the Church's power.

xvi. Bishop Beveridge was just now cited for his Instructions, truly episcopal, to candidates

for the ministry. He is alike memorable for his pastoral advice to his parishioners on the same subject.

For example, I would especially refer to a sermon on the necessity of Repentance, quoted above, in which, after having drawn a beautiful and striking portrait of the primitive Christian character, as presented to those who are conversant with the writings and histories of the first ages of the Church, "so strictly did the Christians in those times keep to the rules of Christ and his Apostles, making it their business to walk in all the commandments of God blameless;" our excellent preacher, celebrated as he was among his contemporaries, as being *the great reviver and restorer of primitive piety*, adverts to the source of that distinction, as existing in an observance of the due ecclesiastical discipline. "If," saith he, "we should inquire into the reasons, why all true Christian grace and virtue doth not flourish now, as much as then, I cannot but attribute it very much to this; That the great and necessary duty of Fasting is so generally neglected in our days, which anciently was the constant exercise of all Christians, especially at this time of the year: it being the general custom of the Church in those days, to devote the whole time of *Lent* to Fasting and Prayer, to the exercise of repentance and

mortification, to the examining their hearts, and humbling themselves before Almighty God, imploring his aid and assistance of them in the performance of what he required from them. By which means, their hearts were brought into so holy a frame and disposition, and they were furnished with so much grace and power from above, as enabled them to walk as became truly penitent and believing Christians all the year after.

"And for the better attaining these great and glorious ends in the observation of this Fast, it was the usual custom of the Bishops and Pastors of the several Churches, in those days, to preach frequently to the people, to excite them to a strict observance of this Fast, and to instruct them how to observe it, so as that they might receive real benefit and advantage by it, in order to their present service, and future enjoyment of the chiefest good. Hence we have extant at this day, many excellent and divine sermons, preached by the great lights of the primitive Church upon this occasion; some immediately before it, and in order to it; others during the time of Lent. Such are several of the sermons or homilies of *St. Basil, St. Ambrose, St. Chrysostom,* and *St. Augustine: Maximus Taurinensis* also, *Leo* the Great, *Chrysologus, Cæsareus,* Bishop of Arles, and many others of the same ages, have at this

day sermons extant upon this occasion. Indeed, this was the principal time of all the year for preaching; and such Churches, as had little or no preaching all the year besides, were sure to have it in *Lent*.

"And that the people were as diligent in hearing, as the Bishops were in preaching, at this time, is plain from a remarkable passage in *Athanasius's* apology to *Constantius* the Emperor; where that great Champion of the Chrisian Faith tells the Emperor, that 'at their assemblies or congregations in Lent there was such a throng and crowd of people in all the churches of *Alexandria*, that many of both sexes, and of all ages, both old and young, were even stifled in the press, and carried home for dead.' But, as the Father adds, 'By the blessing of God none dyed.' Which one instance is sufficient to shew, how religiously this Fast was observed at that time. And it is no wonder, that they, who were thus given up to Fasting and Prayer, were eminent for all true religion and virtue."

xvii. The example of Archbishop Tillotson in his own person, on a special occasion as prescribed by the Church, may be here cited; in common with his observation on the general suitableness of the practice for others.

"May 30, 1691," says the Archbishop, making

a Memorandum relative to the most important transaction wherein he was ever engaged, as recorded in *his Life*, by F. H. 17: "May 30, 1691, the day before my consecration to the Archbishoprick, which was on Whitsunday at St. Mary le Bow, on Whitsunday-eve I retired to Edmonton, to spend that day in fasting and prayer. . . . . ." And, with reference to the like observances in the more ordinary occurrences of life, in his Sermon *Of the inward peace and pleasure which attends religion*, the same celebrated primate commends "fasting and abstinence," as "many times very helpful and subservient to the ends of religion;" and remarks that "there is no such extraordinary trouble in it, if it be discreetly managed, as is worth the speaking of."

xviii. The testimony of Dr. Adam Littleton on the question of the Church's Fasts would be here cited in course: but his observations on that matter have been so much interwoven with those on the Church's Feasts, and have occupied thus so much of our attention, that I am contented with the mention of his name, and a reference to his former evidence.

xix. In a Sermon preached on Good Friday, in 1690, Bishop Sprat remarks, how "our Church has taken all imaginable care to represent to us the doctrine of a crucified Saviour in the most

serious and efficacious manner, and to fix it firmly on our minds and consciences, by frequent and affectionate repetitions of all its parts and aggravations. So that, if we shall reflect on the whole annual circle of our publick devotions, 'twere easy to observe, that our Saviour's sufferings are therein oftener reiterated, and more in proportion insisted on, than perhaps any other Article of our *pure* and *undefiled* Religion: our Church in this, as in all things else, exactly following the blessed pattern of the first and purest ages, as they did the gospel of Christ; which seems to dispense and measure out to us the benefits of all spiritual truths, even of his glorious Resurrection itself, only according as we shall lay hold on the merits of, and be conformable to, his death."

More particularly the Bishop illustrates this by referring to the provisions of the Church, both bodily and spiritual, for the season of Lent, the Passion week, and the day of our blessed Lord's crucifixion, those most solemn ordinances of her anniversary celebrations. "Wherefore," he proceeds, "in order to this, and to introduce, as at this time, the passion of Christ with the greater solemnity, well did the Church ordain, that the certain period of our regular abstinence and repentance, every year, should immediately go before this particular season; wisely judging the severest

mortifications of ourselves to be the best preparations for our meeting worthily our Lord dying, and rising again for us; and that some more than ordinary method of zealous piety, and stricter retirement from the world was necessary, to fit us duly for a time and commemoration so sacred.

"Nay, further yet, when the very day of his dying did nearer approach, to show what ought to be the chief matter of our private contemplations, as well as publick worship, during the whole week preceding, (which has been therefore remarkably honoured with the venerable name of *The Holy Week*,) has not our excellent Liturgy, day by day, without intermission, with a succession of divine services, the like not injoined us in any other week of the year, continually repeated and inculcated on our memories this one charming truth, *That our Lord, our Love, was crucified?* So that scarce any thing else has all this while sounded in our ears, in these holy places, but some one or other step of our Saviour's sad and dolorous passage to *The Field of Blood;* till now at length we are brought thither, and to the very day, when he *cried out, It is finished, and gave up the Ghost.*"

xx. Charles Leslie's devout observance of this solemn Fast is incidentally attested at the end of his *Short and Easy Method with the Jews*, where, having expressed his wish for the conversion and

future glory of Israel, he says, "Towards which I will, with these my small endeavours, join my hearty prayers, made more effectual as offered up in the Communion of the Holy Catholick Church, that part of it especially in England, which prays for you *on this blessed day*, to your God and our God, through the mediation and satisfaction made for us by your and our only Messiah; and after his holy example, who *this day* poured forth his blood, with his prayers for you upon the cross. . . . . GOOD FRIDAY, 1689."

xxi. There is lying before me a Volume, with the Title of *Practical Christianity;* or *an Account of the Holiness which the Gospel injoins.* The Author was Richard Lucas, D.D., Vicar of St. Stephen's in Coleman Street, London, and Prebendary of Westminster: who was born in 1646, and died in 1715; with the character of a learned and instructive divine. The repute, in which this work of his was held, seems to be indicated by the circumstance of the Copy before me being of the seventh edition. His sentiments of *Fasting* are clearly and strongly indicated in his Chapter IV. so intituled, in the 4th Part.

"I should now add something concerning *Fasting*, which the universal practice of the Church, besides our Saviour's Rules prescribed concerning it, do plainly suppose to be a Duty of Chris-

tianity; but yet such a one as is a Freewill Offering, and so dependant on various circumstances, that the practice of it cannot be fixed by particular Rules. Therefore I will only consider it very briefly.

"1. Whoever shall consider the constant practice of the devoutest men, the nature of the body we are clothed with, or the frequent sins to which the lusts of it have betrayed us, will discern reason enough to invite him to this duty, either in order to our mortification, or our future security, or as an act of affliction and revenge for our past sins. Therefore,

"2. Whoever totally neglects this duty, upon pretence of the ill effects it hath upon either body or mind, ought well to be assured, that the uneasiness of the one or the other be not the effect of a wanton and carnal mind, rather than of the temper of the body; and that the body will admit of no degrees of this Duty: otherwise he is obliged according to his capacity.

"3. To Fasting must be joined Almsgiving and Prayer, and vain Glory must be separated from it. Without the former it is insignificant; with the latter it is a sin. But, if any just reasons disable any man to give alms, or to devote the day intirely to spiritual exercise, I cannot yet think but that Fasting may be used as an Act of afflic-

tion, provided it be consecrated to God by a holy intention at least."

xxii. Several important hints upon this subject are tersely and significantly thrown out by Bishop Wilson, in his *Sacra Privata*, who thus briefly states the *duty of Fasting*.

"Necessary, to bring our hearts to a penitent, holy, and devout temper.

"Our Church requires this; and appoints days, and times, &c.: and it has been the honour of this Church, that she hath kept up to her rules, when others have shamefully neglected them.

"Fasting necessary to perform the vows that are upon us all.

"By *fasting*, by *alms*, and by *prayers*, we dedicate our *bodies*, *goods*, and *souls*, to God in a particular manner."

And in another part of the same work, *Wednesday Meditations*, he thus sententiously speaks:

"Mark ix. 29. *This kind can come forth by nothing but by prayer and fasting.* These a minister of God must make use of in converting sinners, as ever he hopes to succeed. Those who are by God, or his Church, put into the hands of the executioner, for their crimes or contumacy, have need of very powerful solicitations to obtain their pardon. These are prayer and fasting.

"Jesus Christ spared not his innocent flesh, but

fasted: the sinner cherisheth his continually, refusing it nothing.

"Fasting is, in some sense, a punishment and expiation for past sins, a remedy for present temptation, and a preservative against future.

"Ps. cii. 4. *My heart is smitten, and withered like grass, so that I forget to eat my bread.* The humble and afflicted soul is not much concerned to please the appetite.

"Luke vi. 25. *Woe unto you that are full, for you shall hunger;* that is, ye whose daily meals are feasts, who make profession of a life of sensuality, who know not what it is to fast, even when the Church requires it; woe to such Christians!

"If we judge ourselves with severity, we shall be judged with mercy."

And the same excellent prelate thus points out a mode of proceeding, calculated to solve the difficulty felt by some in observing the injunction to fast. "*Fasting* from *pleasant meats,* rather than from all, as it would answer the end of mortification, in not gratifying the palate, nor ministering to luxury, so it would agree with every constitution; and meet the objection, *That my health will not suffer me to fast.*"

xxiii. The duty, thus earnestly impressed upon the minds of others in after life by this apostolical Bishop, had been with the like earnestness im-

pressed upon his own youthful mind by a venerable friend, a dignitary of the Irish Church, whose name is entitled to a due share of honour in this enumeration of the Church's worthies. For it was the advice of *Michael Hewetson, Archdeacon of Kildare, to his dear friend, Thomas Wilson,* on his admission to Deacon's Orders in 1686; that he should "observe the Church's festivals and fasting-days, as far and as well as he possibly could, and, as his health, as to the latter, would permit:" a prudent condition, which may be remarked as having been considerately introduced by the Bishop into his foregoing recommendations.

SECTION IX.—*continued.*

Part 4.

The Church's Fasts, how esteemed of by her Clergy in general.

1700—1800.

Another continuation of the ninth Section, commencing with the eighteenth century, will carry forward the views of the clergy concerning the Church's Fasting-days to the end of that century.

i. Archbishop Sharp, (whose sentiments, concerning the Festivals and Fasts in general, are

implied in the thanks which he returned in a remarkable manner to Nelson for his *Companion*,) preached, in 1704, before Queen Anne *on the fast for the great storm:* the subject was "the duty and advantages of publick fasting in general," the text being taken from the book of the prophet Jonah, chap. iii. v. 5; "The people of Nineveh believed God, and proclaimed a fast."

Having given "a brief account of the case of Nineveh, as it is here related by the prophet," the Preacher remarks, "Two things we may gather from it very proper to be insisted on upon this day. On this day, I say, wherein after the example of the Ninevites, the whole people of this land, by proclamation of the Queen and her nobles, are met together, 'to humble ourselves before Almighty God for our manifold sins, and to supplicate his divine majesty for the pardon of them, &c.' Two things, I say, we may gather from this story: First, of how great efficiency publick fasting and prayer, when duly performed, are for the averting publick judgments, and the procuring publick blessings: Secondly, what is required to a due performance of publick fasting and prayer, so that they may prove thus effectual."

Under the former head, this observation occurs: "This doctrine of the efficacy of fasting and prayer will not go down with some of us. There

are a sort of men that think very meanly of these exercises, and all such like. They will not deny, but there may be some policy in setting apart days of fasting and prayer in extraordinary emergencies. But as for any real benefit from God by such appointment, notwithstanding all our Scripture stories, they believe them not. May I beg leave to propose to examine a little what they have to say for this their opinion."

And this accordingly he does under various views. Then, going on to the second topick, he lays down that "there are three things necessary to make our publick fasting and prayer effectual to the ends they are designed for. First, that our fasting do proceed from a truly religious principle, that is to say, from a deep sense of our sins against God, and the punishment we deserve for them. Secondly, that our prayers for his mercy be very earnest and importunate. . . . . Thirdly, that our fasting and prayer be accompanied with serious resolution to reform our lives, by *turning from our evil way*." An examination of these articles occupies the second moiety of the Archbishop's sermon: on which it may be remarked, that, whereas the special occasion directed his mind to the consideration of a publick fast, the like qualifications for success are required for private fastings also.

ii. In 1710 was published a Volume of Contro-

versial Treatises by Dr. Wells, Rector of Cotesbach, in Leicestershire, author of a Paraphrase and Commentary on the New Testament. One of these, being *a Letter from a Minister of the Church of England to a dissenting parishioner of the presbyterian* persuasion, which had been previously published, is described as of the fourth edition, and was printed at Oxford in 1706. One of the topicks discussed in it is *a principle of the Dissenters*, that "Human Ordinances are not to be allowed of in religious matters: and therefore the Fasts and Festivals of the Church of England, (viz. Good Friday, Ash-Wednesday, 30th of Jan., &c., Christ's Birth, Circumcision, &c., the Festivals of the Apostles, 29th of May, &c.) are not to be observed, as being human ordinances." The Treatise is of such a nature, that it is not easy to detach a specimen. But the following may serve to show the decision, with which Dr. Wells maintains his fidelity to the Church.

"Upon the whole I would desire you seriously to lay to heart, whether it doth not appear from what has been said, that to teach that *the Observance of the Fasts or Festivals of our Church is sinful, popish, superstitious, or unwarrantable, is the same in effect as to teach, that 'tis sinful, popish, and superstitious, or unwarrantable, to humble ourselves for our sins, or to return thanks to God on account of*

the most signal circumstances whereby our redemption was accomplished; and consequently is the same as to teach an erroneous and false doctrine, and therefore that he, who does teach so, is most justly to be accounted a false teacher."

iii. In the same year, 1704, George Stanhope, Dean of Canterbury, published his *Paraphrase and Commentary upon the Epistles and Gospels, appointed to be used in the Church of England, on all Sundays and Holy-days throughout the year.* In his Comment upon the services for Ash-Wednesday, he insists upon the duty of abstinence or fasting, and says that "it comes recommended to us, by the examples of Prophets, and Apostles, and our blessed Saviour himself; of Jews, and Christians, nay, of the very heathens. So great an appearance there is of this being a branch even of natural religion." And then, after specifying several particulars in further commendation of it, he adds, "Fasting is a very suitable companion of, and mighty help to, prayer. Hence we often find these two joined in Scripture. Hence it was made a part of devotion, upon all extraordinary occasions, and a preparation for all important undertakings, where the blessing of God was to be implored, his honour more especially to be advanced, and his people edified. Moses at receiving the law, Elias at his being admitted to a nearer

approach to God, nay, our blessed Lord after his baptism, vouchsafed to enter upon his prophetick office, with a fast of forty days. And, whatever may be said of the rest, our Lord must probably have condescended to it, for its agreeableness to a state of solemn devotion. He had no failings to lament, no sins to chastise himself for, no corrupt or rebellious lusts to subdue: but, though in these respects he could not, yet did he not disdain, in the quality of a supplicant to his Father, to fast, as our Pattern.

"Can any man now, after all this," demands the learned Dean, "retain a doubt, whether fasting be still a duty? Can we suppose our Lord would here direct the manner of doing that, which is not necessary to be done at all?"

iv. There has been occasion already to quote the *Clergyman's Vade Mecum*, with reference to certain Historical points in the course of our preceding investigation. Occurring as the Work now does in Chronological Order, (for the Author's Preface is dated Aug. 18, 1705,) it is now mentioned for the sake of a remark on a certain ecclesiastical provision, still retained by our national Church, and ordered to be observed, which was kept up with much zeal and diligence by the early Church, but it is scarcely known to us in practice, if indeed it be even in name. Speaking of the

ecclesiastical Day, as beginning at six o'clock in the Evening, and of the Collect for every greater Festival being to be read at Evening Prayer next before, Mr. Johnson says, "This first Part of the Festivals was, very early among the Primitive Christians, spent in Hymns and other Devotions; (see the Martyrdom of St. Ignatius;) which were oft-times continued till late in the night, and were from thence called *Vigils:* which Vigils were by degrees enlarged, till at last the whole preceding Day was called by that name. And not only so, but latter-ward they were so loath to part with their religious feasts, that they did not think them ended at the beginning of the next evening, but lengthened out the solemnity so long as the twilight continued. And what Lyndwood says of our *Lady-Day,* may I suppose be applied to all other Feasts of the Church; VIZ. *Quoad Festivitatem, sive celebrationem divini officii, incipit Annunciatio in primis vesperis, finitur post secundas:* 'As to the Festivity, or *celebration of the divine office,* the Annunciation begins at the first vespers, and is concluded after the second.'"

Mr. Johnson's judgement also may be recited concerning what is meant by the Church's phrase of Fasting. "There is," says he, "in our Liturgy, a TABLE, containing *the days of Fasting and Abstinence.* By *Fasting* or *Abstinence,* I think none of

our Church understand forbearing flesh, and eating fish. . . . . But I suppose our Days of *Abstinence* are to be kept, by forbearing those pleasures and varieties of meats, and drinks, and diversions, which we may at other times innocently enjoy. Bellarmine says, that the Feasts and Fasts of the Church *habent mitissimam obligationem.* We of the Church of England act as if we thought so too."

v. Dr. Whitby, who published his *Paraphrase and Commentary on the New Testament* in the first decad of the eighteenth century, has annexed to the 6th Chapter of St. Matthew an Appendix, containing *a Discourse of Fasting.* In this he gives an answer to the enquiry, "Whether fasting be a duty, or a thing indifferent under the Christian Institution?" The heads of his answer are such as follow.

"1st. That as fasting in the *grammatical* import of the term signifies, abstaining only for a time from that meat we ordinarily take at other times, it is undoubtedly a thing indifferent; . . . . . but as it in the *Scripture* signifies a day or time set apart for the *affliction of the soul,* and calling it to an account for our past sins, in order to our godly sorrow for, and reformation of them; or a day set apart for prayer and humbling of ourselves, in order to the averting of divine judgements, or the

obtaining of any publick or private blessings from God's hands; I think it continues a duty still, and a thing highly acceptable to God, when it sincerely is performed in prosecution of these ends.

"2dly. 'Tis certain that under the Old Covenant publick fasts were commanded by God." This he exemplifies with some detail. And adds, "And as for voluntary and private fasts, I have observed that pious persons still used them as occasion did require:" of which also he annexes examples.

"3dly. Observe, that Christ is so far from disapproving these times of fasting as unsuitable, or unnecessary under the Christian dispensation, that he declares 'the time was coming when his disciples should fast,' as well as others, Matt. ix. 13. He teaches all Christians after what manner they ought to fast, that their fastings might be acceptable to God; promising a reward from God on those who did so, and being no less solicitous that they might fast than that they might pray, and do their alms, so as to be rewarded by God for them, Matt. vi. 16: and lets his disciples know, that their want of faith in casting out a devil proceeded from their want of seeking it by prayer and fasting, Matt. xvii. 21. Now surely he who declares that 'his disciples should fast' after he was taken

from them; he who is solicitous they might perform this duty without 'hypocrisy,' and who excites them to it by the promise of 'a reward from God,' and who informs them that their want of faith proceeded from their want of 'fasting;' sufficiently demonstrates he looked upon this as a duty to be performed by his disciples under the gospel dispensation."

"And therefore, 4thly, That Christ's apostles and disciples did so esteem it, we learn sufficiently from their practice:" which our Commentator exemplifies thereupon from the Epistles and the Acts, adding thereto,

"Note, lastly, that fasting is not a ceremonial precept, there being no command under the law for voluntary fasting, or publick fastings on extraordinary occasions, but only one stated fast on the day of expiation: it must therefore be ranked among the moral duties or precepts of the Law of Nature, which Christ came 'not to dissolve, but to fulfil.' . . . . In a word, it is owned by them, who contend fasting is a thing indifferent, that it is an help to the worship of God, and an instrument of piety, ... and surely that which is an help to devotion, and a means of promoting piety, must be as much required to those good ends, as are the helps and means of sober living required by the command of temperance."

Dr. Whitby has also exhibited St. Paul, on the authority of the Apostle's own language, as practising this religious exercise. For, when the Apostle speaks in 2 Cor. vi. 5, of "approving ourselves as the ministers of God," both in other things, and also "in labours, in watchings, in fastings," the learned Paraphrast explains him to mean, *in constant enduring all sorts of sufferings, and exercising all kinds of self-denial for the gospel's sake.* And when, in the 11th Chapter of the same Epistle, St. Paul speaks of being "in fastings often," the Paraphrast explains the phrase by referring to the former note.

And occasion may be here taken for quoting equivalent expositions of these texts by two other clergymen in the course of the same century. Thus, in 1765, F. Haweis, LL.B., M.D., Rector of Aldwinckle, Northamptonshire, published his *Evangelical Expositor*, in which he explains the clause "in watchings, in fastings," 2 Cor. vi. 5, "having our rest broken, and our provision scanty, and sometimes voluntarily denying ourselves food and sleep on a religious account." And thus, in the edition of the Holy Bible, *with original notes*, &c., by Thomas Scott, Rector of Aston Sandford, which appeared first in 1788, the phrase of 2 Cor. vi. 5, "in fastings," is explained, "adding religious fastings to those, which absolute

want imposed upon him:" and that of 2 Cor. xi. 27, is explained in this way, "and when he had food, his labours and religious duties led him to abstain from it."

vi. In his *Practical Discourses on the Liturgy*, published in 1714, commenting on the Gospel for Ash-Wednesday, which is taken from St. Matthew, vi. 16, Dr. Hole gives the following Exposition. "In this Gospel our Saviour instructs us in the right manner of fasting. 1. Negatively; 'When ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces,' &c.: where he condemns all hypocritical and mere formal fastiug, particularly that of the Pharisees, which they assumed, to shew the seeming strictness and austerity of their religion. 2. He speaks positively of the proper way: 'But thou, when thou fastest, anoint thy head, &c.' Anointing the head, and washing the face, were looked upon by the Jews as tokens of joy, and were therefore used at feasts and festivals, but not at fasts or times of mourning: the Pharisees therefore were strict observers of these outward ceremonies, for they would neither anoint nor wash, that people might see and know when they fasted, though at the same time they had no regard to the inward humiliation of the heart: for which reason our Saviour checked their hypocrisy; and advised his

followers, not to affect any such outward show and ostentation, but in their fasting to appear in their ordinary guise, that they might appear not to men to fast, but to God only: so that the great lesson here taught us is sincerity; that in this, and in all other religious duties, we endeavour not so much to recommend ourselves unto men by any outward shews of sadness, as to approve ourselves unto God by the inward sorrow and humility of heart."

vii. The memory of George Smalridge, Bishop of Bristol, and Dean of Christ Church, Oxford, has been transmitted to us, as of a man, whose discourses were rich in the fruits of learning, gathered from the holy scriptures, and embued with a manly eloquence and deep piety: being in particular marked by erudition, strength, and gravity, in opposing the arrogant pretensions of the advocates of the Church of Rome. He became Bishop of Bristol in 1714, and died in 1719, in the 57th year of his age: and in 1724 were published in a folio volume sixty Sermons, preached by him on several occasions. One of these, the tenth, on St. Matthew, iv. 2, is intituled "an Enquiry into the rise and antiquity of the Lent Fast," and commences in the following manner: "We are now entering upon that holy time, which, from the earliest ages of the Church, hath

usually been employed, and which, by the directions of our own Church, ought to be employed, in more than ordinary acts of devotion, humiliation, and religious abstinence. And upon this occasion it may not be improper or unreasonable, to make a research into the original of this pious observance; to see upon what grounds it was first taken up and hath been since continued; and to consider, how far it is necessary, expedient, or lawful, for us to comply with such an usage."

He then proceeds with his enquiry, which is conducted with much judicious discrimination, and illustrated by much ecclesiastical learning. And towards the conclusion he says, "Though the arguments, brought to prove this Fast to be of Apostolical Institution, should not be owned to be sufficient to that purpose, they must, I think, be by all acknowledged plain, and strong, and full enough, to prove it very ancient. The observance of this Fast, though it is not perhaps so old as the Christian Religion, is much older than Popery; though it cannot make out its origin from Christ, yet we are sure it is no invention of Anti-Christ: though therefore it ought not to be imposed as an essential part, and indispensable duty, of the Gospel, it cannot justly be opposed as Popish and Anti-Christian.

"Very many, and very gross, are the abuses,

wherewith Popery hath corrupted this religious observance: but those abuses may be separated from it, and the use of such a Fast may be useful and commendable." And in pursuance of this remark, he goes on to specify its abuses on one hand, and on the other its right manner and ends. And "when," he says, "to these ends godly and well-disposed persons chuse to set apart those days, which they find have been set apart to the same ends by the generality of Christians in all ages; when they are willing to keep up a custom, which they find hath been kept up by all, or by most, of the Churches of God; when they dutifully comply with the usages of that Church wherein they live, and are afraid of despising the lawful commands of their superiors; when, how strict soever they are towards themselves, they are not rigorous in their censure of others, who do not think themselves bound to the same observances; when they do not hope, by abstinence at some times of the year, to compound for criminal excesses at other times, but are temperate and sober through the whole course of their lives. . . . . When, I say, sober, judicious, and devout Christians observe the Fasts of the Church with these cautions, restrictions, and limitations; such an observance cannot be justly accused of superstition, cannot indeed be condemned without superstition.

Such an abstinence as this our Church recommends: such if we shall practise with the same intentions, with the same piety and moderation, as she recommends it, we shall thereby reap great benefit to our souls, and the better prepare and dispose them for the reception of God's grace here, and the communication of his glory in the world to come."

viii. Amongst these men of higher station and eminent character in the ministry, let me combine the mention of an obscure and humble brother, who appears from a biographical sketch of him to have "preached Christianity in the true spirit of its divine Author." "Possessed of the same spirit," says the writer of the sketch, "in the retirement of an obscure farming village in the county of Leicester, unambitious, unnoticed, content with the most slender means of subsistence, the learned, exemplary, and reverend John Bold passed half a century, from May in the year 1702, till his death in October, 1751, in the faithful performance of every pastoral function injoined upon a minister of the Christian Church, in every duty and work of charity, in every instance of humility, self-denial, and purity of conduct required by his divine Master." To a miscellaneous periodical selection from Ecclesiastical writers, intituled *The Voice of the Church*, published in 1840, I

would refer the Reader for a fuller verification of this character: and I must be content to extract from it some particulars, which have relation to our present subject. After a regular education at Cambridge, he was ordained in May, 1702, to the curacy of Stoney Stanton, in Leicestershire, where he unfolded those principles, which he had imbibed from the holy Scriptures, and the primitive Fathers: with several of whom, both of the Greek and Latin Church, he seems from one of his tracts to have been conversant. . . . . And so exclusively did he dedicate the fifty years of his life which succeeded his ordination, to his pastoral duties, with severe self-denial, that he might have the means of extending his beneficence to others, that he did in the strictest sense comply with his Lord's injunction of denying himself, and taking up his cross daily; nor, after having once set his hand to the plough, did he ever cast a lingering look behind, nor seek any advantageous change.

Mr. Bold's stipend was about thirty pounds a year: of this a considerable share was spent in alms, and other acts of beneficence; and he paid eight pounds for his accommodation at a farmer's. "He sate by the farmer's fire-side at a little table, upon which was served his plain and temperate meal, sent to him from the farmer's table; on which too he composed his discourses. On the

fast days of the Church, with the Wednesdays and Fridays in Lent, he tasted no refreshment after service till evening; and then a couple of eggs, with a little milk-porridge, was his whole repast. On ordinary days his breakfast consisted of water-gruel; and, after his homely dinner, he took a measured pint, and no more, of ale, of his own brewing. No luxury of tea intervened betwixt his dinner and a little boiled milk for his supper. . . . . With his private life his pastoral labours and ministrations were correspondent. He held, with many of our divines, the moral obligation of the sabbath, or Lord's day. Its preceding eve he observed, as preparatory to the celebration of the day itself. . . . ."

"It being the great design of Mr. Bold to form the temper of his flock to habitual piety, to which external services are subservient, under the promised assurance, *there will I meet, there will I bless you*, he effectually prevailed with many of his parishioners to attend divine service every day in Lent, and twice a week at other seasons." . . . . "And amongst other benefactions at his death, he endowed a lecture for an annual sermon, in support of the doctrine and discipline of the Church of England, to be preached in Ember week in Lent." The present rector, as the biographer adds, "has surrounded his grave with a paling,

and placed at the head a little black tablet, expressing in gilt letters the wish, every considerate man must feel when reflecting on such a character: "Let me die the death of the righteous, and let my last end be like his!'"

ix. A contemporary of Mr. Bold, and one who resembled him in many traits of character, was an Irish clergyman, the reverend Philip Skelton, a native of the county of Antrim, in Ireland, in 1707, and professionally occupied for the greater part of his life, as a curate or a rector, in the diocese of Clogher. His indefatigable assiduity in endeavouring to improve the wild and barbarous people among whom his lot was cast is fully attested by his *Life*, the production of Samuel Burdy; and his Sermons survive to be living memorials of his fervent zeal and his impassioned and forcible eloquence in the pulpit. As to our particular subject, the following intelligence is given by Mr. Burdy. When preparing for admission to his future office, "he fasted and prayed two days previous to his ordination." When engaged in the active discharge of his sacred duties, "his chief meal was his dinner, as he ate but little breakfast, and no supper; a sort of abstinence he found requisite, to keep his passions in due order. He was for the same reason equally abstemious in sleep as in food; for he

took but four hours' sleep, and passed the rest of the night in prayer and meditation."

"Having toiled fifty years in the office of the ministry, with as much diligence," says his biographer, "as ever man did before, he found himself at length, through age and infirmities, incapable for the discharge of his publick duties." In 1780, therefore, he removed from Fintona, in the county of Monaghan, to Dublin, to end his days. "His manner of living there was simple and regular. He rose at nine o'clock in the morning, and took a breakfast of herb-tea, having not drunk foreign tea for thirty years before. Then he passed about an hour at prayer. After prayer he read two chapters in the Old Testament, two in the New, and four psalms, which latter conduced, as he told us, to enliven his piety. Then he generally amused himself at entertaining books until dinner: and, after spending an hour at it, read until nine o'clock at night, when he took a supper of bread and whey, and then summoned the people he lived with to family prayer: after which he employed himself with his books until eleven, and went to bed. . . . . This was his general way of living. . . . . At his lodgings he was visited sometimes by ecclesiastics of consequence, and others; but more usually by poor curates and readers, to whom he preached up

content with their condition, and submission to their superiors: reminding them of the sacred obligation laid upon them, and telling them how they should be useful to the souls and bodies of the people under their care."

x. In the early part of the 18th century, Peter Browne was eminent among Irish divines, as a scholar, a theologian, a preacher, and a devout and impressive administrator of sacred ordinances, as well as for his dignified and responsible offices in the Church; being, first, Provost of Trinity College, Dublin, and then Bishop of Cork and Ross, in which see he presided, with honour to himself, and benefit to his diocese, from 1710, to his decease in 1735. Besides two or three sermons, published on particular occasions during his life, there remain of his discourses two posthumous volumes, printed in Dublin, 1749. One of these bears the title of *The war of the flesh and the spirit;* being on Gal. v. 17; and from this a few sentences may be taken, as samples of Bishop Browne's sentiments upon our present question. "Another thing we may observe upon these words is the true worth and value of mortifications, and the absolute necessity of habitual self-denials. The parts of our frame are become a contradiction to one another; and our misery is, that the inclinations and appetites of the lower

man have now the upper hand: *the flesh lusteth against the spirit*, and opposes all its motions with such force and violence, that it bears down before it all the suggestions of the spirit. . . . . This is the proper business of our lives, to break the force and violence of these irregular inclinations by self-denials, and mortifications, and severities: these are the sure and effectual means of virtue and holiness, and no good degree of these is to be obtained without them.

"How much self-denials and mortifications are undervalued by those very persons, who fancy the grace of the gospel will dispense with the sins they commit with great reluctance, I need not mention. . . . . *Fasting from sin*, say they, *is the true fast; and denying our lusts the best self-denial.* Yes; if they could be sure of denying their sin, without ever denying themselves that which is no sin. But of all people living shall they have this in their mouths, who yield to their lusts in hopes of mercy, because they are too violent to be overcome; and at the same time despise this only effectual means of conquering them. Catch them in such a contradiction as this is, in buying and selling, if you can."

xi. Another Dignitary of the Irish Church, about the same time, was Patrick Delany, who had had education, and begun the course of his

Christian ministry, under Bishop Browne, and whose steps he appears to have followed. He was Dean of Down: and, as such, he published a volume of Eighteen Sermons, in 1766; two of which were on *the great duty and importance of a religious fast*, preached successively in the same Church, in London, in time of Lent: the business of them being to recommend that duty, "which the institutions of the Church, and the practice of the primitive Christians, in the purest ages, call upon us to observe, in a more particular manner, at this time."

In the discharge of his undertaking, the author puts forward a comprehensive view of the reasons, and very numerous advantages of this duty; but, not to dwell upon these, the following extract is selected, as giving a summary answer to the question, How often, and how long, are we to fast? "I answer," says the Dean, "as often and as long as we find it necessary to get the advantage of our passions; to subdue their irregularity to the conduct of reason and religion; and to attain all the great ends above mentioned, (for the end must always determine and direct the means,) that is, as long as we find ourselves lustful, envious, intemperate, contentious, so long must we endeavour to subdue all these vices by frequent fasts and self-denials: but, in general, the directions of

the Church, which are the effects of well-weighed deliberation, and those too assisted by the guidance and influence of the holy Spirit of God, are our sure rules: and these come recommended to us by the practice of the primitive Christians, who always fasted twice a-week, on Wednesdays and Fridays, till three in the afternoon; that is, till three or four hours after the usual time of dining, but longer on particular occasions. Or, if the practice of the primitive Christians be an example of too much severity for the imitation of a degenerate age, at least half their discipline cannot be thought too much by any that profess themselves Christians; and therefore one day in the week is the least we can possibly set apart for a duty of so great importance. And be assured, that one day so spent will bring a blessing upon all the rest: it is consecrating a part to God, in order to bring a blessing upon the whole."

xii. Archbishop Secker, in his Sermon upon *our Lord's Temptation*, "speaking briefly of the practical uses that flow from this part of our Saviour's History," specifies this amongst others, "that retirement and meditation, fasting and prayer, are the right preservatives against all solicitations to sin."

But, more particularly, among the same well-instructed and well-judging Preacher's sermons is

one preached on Ash-Wednesday, upon the duty of fasting, which is discoursed on at considerable length, and will well repay the reader's attention. Two extracts shall be here submitted, containing a general commendation of the duty.

The text is our blessed Saviour's injunction in Matt. vi. 16, *Moreover, when ye fast, be not as the hypocrites.* And it is represented as containing "a supposition, that religious fasting would be used amongst his followers: which indeed he must suppose of course, unless he forbade it; because the custom had very long been, and was then, universal in the world. Not only the people of the great city and empire of Nineveh, as we read in Scripture, but the Egyptians, Greeks, Romans, almost all nations of whose religion we have any particular accounts, appear to have been led, either by nature or ancient tradition, to abstain from their food on certain occasions, as an exercise of piety. The Jewish law could not be the original of an observance, that had spread so wide: especially, as that law appoints but one single day in the whole year to be kept as a publick fast, and gives no orders for private fasting at all. Yet we find, from the early times of their commonwealth downwards, many other publick fasts observed by them, as exigencies required: we find the Prophets approving and injoining them, and directing how

they are to be solemnised: we find the most exemplary in goodness amongst them taking this way of humbling themselves before God in secret, not only on personal and domestick, but national accounts, and graciously accepted in so doing.

"The same usage continued to our Saviour's days. For we read in St. Luke, ii. 37, of Anna the Prophetess, that *she served God with fastings and prayers night and day.* Indeed by this time, over and above several yearly fasts, appointed by authority, (Zech. viii. 19,) the stricter sort observed two every week voluntarily, (Luke xviii. 12.) And not only the Pharisees, but John's disciples also, fasted often, (Matt. ix. 14.) Nor doth our blessed Lord condemn any part of these things: but, leaving the frequency of fasting to publick and private prudence, regulates only the manner of it; and, by so doing, plainly treats it as a practice intended for perpetual use. It is true, he doth not, in so many words, *command* his disciples to fast: he only saith, *when ye fast.* But so he had said just before, *when thou doest thine alms, when thou prayest.* Yet these are certainly duties of Christianity. And, had he not designed, that fasting should be considered in some degree as a duty also, he would never have promised a reward to the right performance of it, as he does in the next verse but one after the text. And besides,

he not only fasted himself, in a manner quite beyond our imitation, but declared, that, though then his disciples did not fast, yet after *he was taken from them, they should;* which they verified accordingly. Cornelius indeed was not yet a Christian, when he fasted to the ninth hour, Acts x. 30; but that was amongst the means of his becoming one. We read in the following chapters of the Acts, that congregations, under the guidance of Prophets and Apostles, fasted on more occasions than one, (Acts xiii. 2, 3; xiv. 33.) St. Paul injoins private persons to *give themselves* at times to *fasting* and *prayer*, (1 Cor. vii. 5.) The whole Christian Church, from the beginning, hath both esteemed and practised it not a little; and to this day both the ecclesiastical and civil powers continue to prescribe it.

"If then we have any regard to the example and experience of good persons, to the injunctions and commands of our earthly superiors, or to the authority of Scripture itself; we cannot think fasting an observance to be either blamed or slighted."

The Archbishop then proceeds to inquire into the meaning and uses of fasting: and subjoins, "These are some of the spiritual benefits, for I omit the corporeal ones, though very considerable, which recommend fasting. And surely they are

at least sufficient to keep every pretender to seriousness from deriding it, or thinking meanly of such as practise it. Though any one may judge, or find, it ever so useless to himself; yet he cannot well know what it may be to others. And therefore the rule of Scripture is in this sense perfectly just, *Let not him, that eateth, despise him that eateth not,* (Rom. xiv. 3.) If he doth, his contempt may light on characters of the highest eminence in wisdom and goodness; as it happened in the case of the royal Psalmist: *The reproaches of them, that reproached thee, are fallen upon me. I wept and chastened my soul with fasting, and that was turned to my reproof.*"

xiii. Henry Venn, successively Vicar of Huddersfield, Yorkshire, and Rector of Yelling, Huntingdonshire, Author of *The Complete Duty of Man,* was born in 1724, and died in 1797. A Memoir of his Life, drawn up by his son, John, Rector of Clapham, was edited by his grandson, Henry, Perpetual Curate of St. John's, Holloway, together with a Selection from his Letters. He appears to have been a man of sincere and fervent piety, which he cultivated, as by other means, so by prayer and self-denial. This he expressed in a letter to a friend, in 1768. "It has long appeared to me," he says, "absolutely needful to appropriate more time than usual to prayer and meditation,

when we are visiting our friends. . . . . With prayer self-denial must be added. It is incredible what advantage I have frequently received from omitting my usual repast, and occasionally taking an opportunity for a more solemn pause, and more solemn inspection into my provocations and corruptions, my dangers and enemies, my mercies and blessings." And in 1787 he says, "I have been long kept back from practising what I did for seven years, with much profit—*fasting*. My wife and daughter have exclaimed, I should ruin my health, &c. I have at last come to a composition, which is, that on Fridays I shall not breakfast, nor be with them till dinner. By this means I have some time for solemn recollection, and more attention to the things of God. And the advantage even of this little sequestration is evident. I find more of a spiritual mind; am more sensible of the Divine Presence; more watchful that no foolish conversation proceed out of my mouth: and I am more helped in preaching. . . . . ."

xiv. George Horne, who died Bishop of Norwich in 1793, in his edifying *Commentary on the Psalms*, represents fasting as the natural consequence of severe affliction. Commenting on the 4th Verse of the 102nd Psalm, "My heart is smitten and withered like grass: so that I forget to eat my bread," he says, "when much grief hat

dejected the spirits, the man has no appetite for that food, which is to recruit and elevate them. Ahab, smitten with one kind of grief, (1 Kings xxi. 4;) David with another, (2 Sam. xii. 16;) and Daniel with a third, (Dan. x. 3;) 'forgot,' or refused, 'to eat their bread.' Such natural companions are mourning and fasting."

Amongst the *Discourses* of the same excellent man and impressive preacher, is one on *the Duty of Self-Denial.* The text is from St. Matthew's gospel, xvi. 24. *Then saith Jesus to his disciples, If any man will come after me, let him deny himself.* And the sermon commences in the following striking terms: "An hard saying; who can bear it? Has God then implanted appetites and affections in me, only that I may be at the trouble of crossing and mortifying them? Has he spread pleasures and delights before me, for no other end, than that I may act the self-tormentor all my days, by abstaining from them? It is a conduct unreasonable in itself, and dishonourable to his nature. It cannot be. I will go back, and walk no more with the author of such a religion as this."

"Reflections like these," proceeds the Preacher, "will but too naturally arise in the uninstructed or the ill-instructed mind, when passages are read from the gospel, (and many such passages there

are) of a similar import with that which has been selected for the subject of our present meditations. 'To imagine,' says a late philosopher, 'that the gratifying any of the senses, or the indulging any delicacy in meats, drinks, or apparel, is of itself a vice, can never enter into a head, that is not disordered by the frenzies of a fanatical enthusiasm.' And we have seen the pen of a celebrated historian employed in representing the primitive Christians as a set of poor, moping, melancholy, miserable fanaticks, because they observed the self-denying precepts of their Saviour, instead of adopting the 'elegant mythology of the Greeks,' and the no less elegant manners of the Romans.

"The matter therefore deserves a serious and diligent inquiry. The goodness of God forbids us to suppose, that he would willingly grieve or afflict the children of men. Indeed he himself assures us, that he never doth so. And he, who has bestowed on man the faculty of reason, can issue no commands, which are not founded on the highest and most perfect reason. 'He who formed the eye, shall he not see?' It shall therefore be the design of the following Discourse to evince, that the divine wisdom shines not forth more conspicuously in any one precept of the gospel, than in this whereby a man is injoined to *deny himself*."

Our excellent author then proceeds to discus-

the question from several points of view. One of these, and that which particularly bears on the species of self-denial now under our consideration, namely that of *fasting*, expresses Bishop Horne's sentiments in the following terms.

"A third reason, upon which the doctrine of self-denial is founded, is the influence which the body exerts upon the soul. So great and extensive is this influence, that the fall of man seems to have consisted very much in the subjection of the soul to the power and dominion of the body; as the characteristick mark of his restoration through Christ is the reduction of the body under the power and dominion of the soul. For thus the Scriptures describe the whole process as a contest between the *flesh* and the *spirit*, ending, after many struggles and vicissitudes, in the victory of the latter. 'The corruptible body,' says the wise man, 'presseth down the soul, and the earthly tabernacle weigheth down the mind.' It must be our endeavour, as it is both our interest and our duty, to take off, as much as may be, this *pressure*, and to diminish this *weight*. The body must have its supplies, or the soul will lose a good servant: but great care must be taken as to the quantity and quality of those supplies, or it will acquire a very bad master. He who fares sumptuously every day, and makes each meal a full and luxu-

rious one, may, after any such meal, feel the force and energy of the above description: 'The corruptible body, &c.' The heat and heaviness, caused in the body by repletion, induce, for the time, an uneasiness and dulness on the soul; nay, what is more extraordinary, even vitiate and deprave its taste. The intellectual, moral, or spiritual truths, which, after the light repast of the morning, were relishing as the patriarch's savoury meat, are now become tasteless as the white of an egg. The man has contracted a temporary indifference at least, if not an aversion, toward every thing that is wise, and great, and good. . . . . In short, there is not more difference between any two men, than between the same man, when full and fasting. To say, with a celebrated physician, that no Englishman has any idea of temperance, would be saying too much: but we shall say no more than the truth, perhaps, when we say, that most of us are frequently wanting in many degrees of that *self-denial*, which is so powerfully recommended and inforced upon us by the preceding consideration, and which would conduce no less to the health and comfort of our bodies, than to the improvement and welfare of our minds."

Also, the wisdom of the Church in appointing Lent, as a season for special repentance, is thus set forth in one of Bishop Horne's Discourses.

"In this hallow'd season, the Church, by the voice of all her holy services, calleth the world to repentance, from the rising of the sun to the going down thereof. And, if ever there was an institution, calculated to promote the glory of God, by forwarding the salvation of man, it is this appointment of a certain set time, for all persons to consider their ways, to break off their sins, and to return from whence they have fallen through the infirmities of the flesh and the prevalence of temptation. . . . . It was wisely foreseen, that, should the sinner be permitted to reserve to himself the choice of 'a convenient season,' wherein to turn from sin to righteousness, that 'convenient season' would never come: and the specious plea, of keeping every day holy alike, would often be found to cover a design of keeping none holy at all. It seemed good therefore to the Church to fix a stated time, in which men might enter upon the great work of their repentance. And what time could have been selected with greater propriety, than this 'Lenten' or spring season . . . . . ?"

xiv. An intimate and most valued friend of Bishop Horne throughout life, and latterly his chaplain, was the Reverend William Jones, Minister of Nayland, to whose character the learned Bishop Horsley hath borne the following striking

testimony: "Of this faithful servant of God I can speak both from personal knowledge and from his writings. He was a man of quick penetration, of extensive learning, and the soundest piety: and he had, beyond any other man I ever knew, the talent of writing upon the deepest subjects to the plainest understandings." From a Sermon on St. Matthew, xxi. 13, intitled "The House of God the House of Prayer," it appears to have been his practice, in his former cures, to "have weekly prayers in the church." In his new parish he had been frustrated in the like endeavour: but, on the recurrence of the yearly season of Lent, he determined to repeat the endeavour, thus aiding, and deriving aid from, the ordinance of the Church in appointing the observance of that solemn season.

"And now, my brethren," he says, "give me leave to inform you, that I have chosen this particular subject, because the season of Lent is at hand, and our case is particular. You all know it was my practice, when I came first to this place, to have weekly prayers at the church: but my congregation, which was always small, did at length fall away so, that I was discouraged from proceeding any further. This was the first accident I had ever met with of the kind since I entered into the ministry; which made it the

more grievous to me. However, I will not give up a good cause in despair; and, that the fault may not lie upon myself, I have determined to speak my mind freely, having some encouragement so to do. You were slack in sending your children to be catechised: but, when I spoke to you upon that subject in the church, I found an immediate alteration for the better. Who knows, but that what I shall now say, may be attended with the like happy effect? At least I am persuaded you will do me the justice to believe, that your benefit is the principal object I have in view. Therefore let us consider the case fairly and impartially. I know the excuse you have to offer for not attending the prayers of the Church on *Wednesdays* and *Fridays:* you are *busy*, and have not *time*. And indeed I must admit this excuse as sufficient with those, whose employment or situation places them at a great distance from the church, and whose families depend upon their daily labour; therefore I must argue the case more particularly with those, who are *near the church*. To them I answer, that the time of their attendance is *short;* not much more than half an hour twice in the week: and that this little portion of time cannot occasion any very great interruption to their affairs. Let them ask their own hearts previously whether they would not be pre-

vailed upon to spare *twice as much time*, on *any* day in the week, upon motives of curiosity or vanity? And is the favour of God so light a matter? Will they always think, that a trifling visit, or an empty sight, is rather to be sought than the pardon of their sins, and the blessing of heaven? Will they think so in the hour of death, or the day of judgement? If they dare not insist upon such excuses then, in the presence of God, why should they depend upon them now?"

It may be, and it is the opinion of some, that the "weekly Prayers," spoken of in the former part of this extract, were intended to denote *prayers every day of the week:* if so, the fact controverts a position in my *Religio Quotidiana*, concerning Mr. Jones's observance of "Daily Prayers:" but I still incline to the opinion, that by the "weekly Prayers," here spoken of, were intended the prayers of the Church only *on Wednesdays and Fridays.* However this be, the extract is introduced in this place, for the purpose of specially noticing that excellent clergyman's attention to the Church's ordinance of "the season of Lent."

In a sermon upon the *Christian Doctrine of Self-Denial and taking up the Cross*, the excellent Mr. Jones thus expresses his sentiments on our particular topick.

Speaking of the Christian, he says, "In his body he is to deny himself by mortification and abstinence as his Saviour did; without which the will and the appetites can never be reduced to order. There is something remarkable in the words, where Christ gives instruction how to cast out devils: *this kind*, saith he, *goeth not out, but by prayer and fasting*. The rule extends to everything of that kind, whether evil spirits, or evil passions, which possess men to their destruction: all are to be cast out by prayer and fasting, and not without it. All men by nature are possessed with evil passions, which agitate and torment them; driving them to extravagance, outrage, despair, madness, and even death itself. All that an evil spirit could do, a man's unmortified passions will do, to destroy him. And how are these enemies to be cast out? Will reason conquer them? No: let the body be indulged, and reason will soon be blinded and baffled. Even religion itself, with all its motives, will not avail, without positive mortification. So salutary is the habit of self-denial, and so necessary to man in his present situation, that he should deny himself even in the smallest things, that the habit may extend to things of greater consequence. And there is a refined pleasure in this conquest of mind over the body, which the voluptuary neither knows nor

understands; and which, indeed, very few, in this age of professed self-indulgence, can relish or receive." . . . . .

In another form and style of composition, Mr. Jones elsewhere expresses himself in favour of regular times of abstinence. "What can be the reason, why the French people are so much less troubled with distempers, and are so much more lively in their spirits, than the English? A gentleman of learning, with whom I had the pleasure of conversing at Paris, made this observation on the subject: 'You English people give no rest to your faculties: you take three meals every day, and live in constant fulness, without any relief: thus nature is overcharged, crudities are accumulated in the vessels of the body, and you fall early into apoplexies, palsies, insanity, or helpless stupidity. Whereas, if we are guilty of any excess, our meagre days, which are two in a week, bring us into order again; and, if these should be insufficient, the season of Lent comes in to our relief, which is pretty sure to answer the purpose.'

"It is much to be lamented, and we are suffering for it in mind and body, that, in these latter days of the Reformation, we have been so dreadfully afraid of superstition, that we have at length discarded every wholesome and necessary regulation. . . . . The consumption of animal food in

England is far too great for the enjoyment of health. . . . . The calendar of the Church of England, which is moderate enough in its restrictions, would be of infinite service to us, if it were duly observed. I once met with a wise and good man, far advanced in years, and of an infirm constitution, who assured me, he neither used nor wanted any other physician. If we were to adopt his rule, nature would have that seasonable relief which is necessary: our health and our spirits would be better: . . . . the nation in general would be wiser; and perhaps we should also have a better claim to the blessing of heaven, if we shewed a more pious regard to the wholesome regulations of the Christian Church, which are now so shockingly neglected, that our feasts and merry meetings are on Wednesdays and Fridays, (perhaps on Good Friday itself,) when our Forefathers of the Reformation, who kept up to what they professed, were praying and fasting."

"The time hath come," he adds, "upon many great nations, when ill principles and self-indulgence, and that infatuation which is the natural consequence of both, have brought them to ruin: and in all appearance that time is now coming upon us."

xvi. Dr. Stebbing's *Brief Account of Prayer* has been already cited, with reference to the

Church's Festivals: with reference now to her Fasts, shall be here inserted an extract from the conclusion of his argument upon that topick. "From the whole then of what hath been said, it appears, that religious abstinence is a practice, very fit to be encouraged in the Christian Church. . . . . It is certain that Popery has grafted many superstitions upon this practice: but this is not a reason, why the practice should be laid aside. It was the wisdom of our Reformers to distinguish the Good from the Bad: to pare off those excrescences, which had grown out by time, and were the effects of a sickly and distempered state of religion; but cautiously to withhold their hands from touching any thing, the want of which would diminish from its perfection and comeliness. In this view it was, that the Order of Fasting was preserved in our Church. That it is little attended to, is owing, not to the virtues of the times, but to a general decay of religion: a warmer sense whereof till it shall please God to raise up among us, there can be little hopes that Fasting will recover its ancient esteem." Dr. Stebbing, the Author of this Manual, was Preacher at Gray's Inn, a contemporary with, but somewhat senior to, Bishop Horne and Mr. Jones. He died in 1787.

xvii. In the Lectures on St. Matthew's Gospel

delivered by Beilby Porteus, Bishop of London, in the year 1798, the following observations occur on our blessed Saviour's precepts concerning "fasting," as laid down in his Sermon on the Mount. "There is very little necessity," remarks the Bishop, "to dwell on this precept here, for there are scarce any in these times and in this country, who seem disposed to make a *show* of fasting, or to be ambitious of acquiring a reputation for that kind of religious discipline: on the contrary, it is by great numbers intirely laid aside, and too frequently treated with derision and contempt. Yet from this very passage we may learn, that it ought to be considered in a much more serious light: for although our Saviour did not command his disciples to fast whilst he was with them, yet he himself fasted for forty days. He here plainly supposes, that his disciples did sometimes fast; and gives them directions how to perform that duty in a manner acceptable to God. And it appears also, that, if they did so perform it, if they fasted without any ostentation or parade, with a design, not to catch the applause of men, but to approve themselves to God, he assured them *they should have their reward*."

What was Bishop Porteus's judgement of the duty of Fasting, as a scriptural, as well as an ecclesiastical ordinance, appears plainly from this

exposition in his seventh Lecture. The following extract from the "Preface" to his Lectures may serve to show his judgement of the Order of the Church, for the observance of the solemn season of Lent. For, having noticed the "spirit of dissipation, profusion, and voluptuous gaiety," which were generally prevalent, especially among too many of the higher classes, and "the duty of every friend to religion, morality, good order, and good government, and more especially of the ministers of the Gospel, to exert every power and every talent, with which God had blessed them, in order to counteract" the baneful and predominant evils, he proceeds, "The result was, that I resolved on discharging *my* share of these weighty obligations, by giving Lectures on the Gospel of St. Matthew, in my own parish church of St. James, Westminster, every Friday in Lent: which, at the same time that it promoted my principal object, might also draw a little more attention to that holy, but too much neglected season, which our Church has very judiciously set apart, for the purpose of retirement and recollection, and of giving some little pause and respite to the ceaseless occupations and amusements of a busy and a thoughtless world. I foresaw, however, many difficulties in the undertaking, particularly in drawing together any considerable number of

people to a place of publick worship, for any length of time, on a common day of the week. But it pleased God to bless the attempt with a degree of success beyond everything I could have expected or imagined."

And, in his *Exhortation on the religious observance of Good Friday*, the same persuasive writer thus comments upon the neglect, which was wont to be shown for that solemn day, in comparison with the more prevalent observance of Christmas day. "There is indeed one difference between the two days in question, which may in some measure possibly account for the different regard which has been shown to them. The Nativity of our Lord is a festival; the Crucifixion is a fast: and we find ourselves perhaps much better disposed to rejoice than to weep, to indulge our appetites than to restrain them. If this be really the case with any of us; if we are capable of being withheld from our duty by such low, such mean, such sensual motives as these; it is, I am sure, high time to extricate ourselves from this unworthy thraldom, to break loose from the dominion of sense, to 'keep our body under, and bring it into subjection,' (1 Cor. ix. 27,) and put ourselves under the direction of higher and better principles.

"*Could ye not watch with me one hour?* said our Saviour to his drowsy disciples: 'Can ye not fast

for me one day in the year?' may he now say to you. It is true indeed, mere abstinence from food, whether total or partial, is in itself no virtue, nor can it atone for the breach of any moral duty: and to suppose that it can, is a dangerous and delusive superstition. But on the other hand to neglect it absolutely, and deride it as a useless and ridiculous custom, is presumptuous and rash. Fasting is a very proper mark of internal sorrow and contrition. It is only making use of a more emphatical kind of language to speak our sentiments; it is expressing them by actions instead of words. By inflicting this voluntary punishment on ourselves we plainly acknowledge that we are offenders, and that we take shame and grief to ourselves for the faults we have committed. The mortification of one of our strongest appetites is a very significant way of saying, that we resolve to repent, and to subdue *those lusts which war against the soul.* (1 Pet. ii. 11.) For this conflict we shall be better prepared by such previous exercises of our strength: and a superiority, established over our desires in one instance, facilitates it in all the rest. Add to this, that the more we abstain from sensual indulgences, the better are we prepared for spiritual meditations. The body, when overloaded with luxurious food, *presseth down the soul, and weigheth down the mind, that museth on many things.* (Wisdom ix. 15.) For

these reasons, fasting has, in almost all ages and nations of the world, been considered a very proper act of religious discipline. . . . . To those who voluntarily adopted this custom from good intentions, our Saviour prescribed rules for conducting themselves properly, and promised them a reward. He himself fasted forty days and forty nights. These things plainly show, that he approved the practice; and that it was the abuse of it only that he condemned. The Church of England does so likewise, and observes the same prudent moderation in this, as in many other instances. It neither gives encouragement to idleness and dissipation by too great a number of Festivals, nor oppresses its members by a load of useless and superstitious austerities. It recommends, with great propriety, some degree of self-denial during the season of Lent; and were that injunction better complied with than it seems to be, it would be found, I believe, highly conducive, both to health of body and tranquillity of mind. But it leaves the observance of it to every man's own discretion and inflicts no penalty for neglecting it. . . . . ."

The time of delivery of the foregoing extracts coincides very nearly with the termination of the 18th century, which was proposed for the limit to our investigation. It may not be amiss however, if another be added from a work, not published

until the succeeding century, but composed and delivered from the pulpit in the eighteenth.

xviii. Charles Daubeny was Archdeacon of Sarum at the close of the 18th century, and has left behind him a name memorable for the soundness of his faith and for the goodness of his works: especially memorable for the learning and ability with which he came before the publick as "a Guide to the Church," and for the "zeal according to knowledge," which he displayed, if not the first, yet at least amongst the first, in providing a place of resort for the worship and religious instruction of the destitute poor members of the Church, by the erection of a free building for that purpose in the city of Bath. In two volumes of "Discourses on various subjects and occasions, with a Preface addressed to that Congregation," is contained "a Lent Sermon," on Dan. x. 12. The perusal of it will well repay the attention of the reader, to whom I purpose to submit certain extracts, in the selection of which regard shall be had to the particular views, which have given occasion for our present investigation.

"On turning our eyes back," saith the Archdeacon, "to the early days of the Church, we find that the profession of the Christian Religion implied, not merely a renunciation of pagan idolatry, but a renunciation of the world, the flesh, and the

devil; and a dedication of the whole man, both body and soul, to the service of the living God. Such a renunciation, and such a service, furnished matter for serious consideration to all those, who were earnest in their profession: so much so that it constituted the main subject of their thoughts, and the chief employment of their lives. With the prize of their high calling before their eyes, they thought no terms too hard which tended to secure to them the possession of it. They therefore wept, they fasted, they prayed; they lived in habits of mortification and self-denial; to the end that the *natural* man might be brought down, and the *spiritual* man raised up in them." . . . . .

"What was Christianity 1700 years ago, is Christianity still. . . . . It might be expected that we should be desirous of practising those means by which Christians of a former age arrived at that exalted degree of spiritual attainment, to which modern professors are for the most part perfect strangers. But in this case, as in some others, *things* have been sacrificed to *words*. The doctrines of mortification and self-denial, so essential to the success of the Christian cause, when properly understood and judiciously observed, by a mode of thinking and reasoning, habitual to the mind of the protestant, are become so connected with the mistaken practices of Romish supersti-

tion, as rarely to admit of proper discrimination: whereas they differ as widely from each other, as the use and abuse of a wise institution can possibly make them to do."

This the discreet Archdeacon afterwards thus exemplifies. "Abuses in religion there always have been, and always will be to the end of time. There were *vain* oblations in the Jewish church, and there are services equally vain in the Christian. We read of those in the prophet's days, who 'fasted for strife and debate, and to smite with the fist of wickedness;' and our Saviour tells us of hypocrites, 'who, for *pretence*, made long prayers,' at the same time that they 'devoured widows' houses:' and there are not wanting professors in the Christian church, who are scrupulously attentive to forms and ceremonies, at the same time that their lives continue unpurified, and their hearts unchanged. But unless these abuses can be proved to be consequences, necessarily resulting from the nature of the institutions themselves, we can be at no loss where to lay the blame. In this case, woe be to those persons, by whom the abuse cometh.

"You will observe, therefore," proceeds our very sensible and judicious author, "that when protestant divines, in the course of their ministry, preach up the doctrines of self-denial, prayer, and

meditation, as Christian exercises, which the nature of man renders necessary to be insisted on, they are not to be considered as advocates for the fasting of the monk, the prayer of the hypocrite, or the meditation of the hermit. What they mean to do in this case, is to take up the subject upon rational ground; upon that ground upon which it is laid down in sacred scripture: and to form their estimate of the means from the end produced by them; and not to lay aside the use of wholesome and powerful remedies, because there have been, and always will be, fools in the world, who know not how to apply them, and hypocrites who abuse them."

The succeeding paragraph, wherein the Archdeacon makes application of the example related in his text, is so much to the purpose of a proper estimate of the usage in question, that I cannot forbear inserting it. "If we take the Bible in our hand," he says, "we cannot fail to make a proper judgement upon this subject. We shall there see no forms insisted on merely *as such;* and no services despised by those, who duly considered the end, to which they were designed to minister. We shall see, moreover, that when the services of religion were attended with their spiritual effect upon the parties concerned in them, then only did they meet acceptance with God. A striking

instance of this we have in the text before us. Daniel, we read, 'had been mourning three full weeks; during which time he ate no pleasant bread, neither did he anoint himself at all, till three whole weeks were fulfilled.' Here then was mortification and self-denial practised, in a degree, that would doubtless subject them to the ridicule and raillery of the present day. But of the light, in which they were seen in the eyes of God, we may judge, from the circumstance of an angel being sent to Daniel upon this occasion, to comfort him with the following remarkable words: 'Fear not, Daniel, for from the first day, that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard.' When therefore the practices of mortification and self-denial lead to an understanding heart, and to a due humiliation before God, they are no longer to be considered as the offspring of a blind and ridiculous superstition, but as services essential to the purification and exaltation of human nature."

I shall close this series of evidence with an additional extract from Archdeacon Daubeny, which I recommend, as well worthy of the attention of those who run blindly from one form of error to its opposite, unable to discern, or unwilling to follow, the middle path of wisdom and truth.

"There is a danger indeed in this case," says the prudent Archdeacon, "which is most watchfully to be guarded against: the danger arising from the *abuse* of these services, which derived their origin from divine institution. But it is to be remembered at the same time, that there is a danger, not less alarming, to be apprehended from the *disuse* of them. Hypocrisy and Superstition await us on the one hand, Atheism and Profaneness on the other. The *abuse* or the *disuse* of the means of grace may therefore be considered as *extremes*, tending equally to the advancement of the devil's kingdom, by preventing Christianity from producing its designed effect upon the lives and conversation of its professors.

"The light, which broke forth upon this country at the Reformation, seems to have delivered our Church from all danger from the one, though it has not secured it from the other. Self-opiniated men, and such there always will be in the world, led on from one stage of fancied improvement to another, have at length so far reformed upon the Reformation, as in a manner to have left us a religion without self-denial, without meditation, and without a sacrifice. The consequence has been, what might have been expected, that the world, the flesh, and the devil, those three grand enemies of our salvation, have been gradually gaining

ground upon Christians, in proportion as those practices, which were designed to counteract them, have been laid aside: and it is only by recurring to the use of those means, which under God have proved effectual on former occasions, that the Christian can expect success in his spiritual warfare, or look forward with any degree of confidence to the crown, that is promised only to 'him that overcometh.' In a word, my brethren, if the Church of Christ, the glory of our land, is to be preserved among us; if this nation, which hath had God so nigh unto it on so many signal occasions, is to be secured against that overwhelming torrent of infidelity and licentiousness, which in these our days has been suffered to spread its desolation around us; if we are still to be distinguished in the world as a free, an understanding, and a religious people; it must be by a revival of those religious practices, and an attention to those judicious restraints, by which the principles of our forefathers became more firmly established, than those of their children, alas! are for the most part found to be. For godliness, how light soever it may weigh in the scale of the vain philosopher and the licentious worldling, hath, be it ever remembered, 'the promise of the life *that now is*, as well as of that which is to come.'"

SECTION X.

Part 1.

The Church's Orders for observing her Fast Days, how esteemed of by her affectionate and intelligent Laity.

1547—1649.

The clerical testimonies in the foregoing Section in support of the Church's Orders have been abundant: more abundant perhaps than the ordinary reader will have anticipated, as capable of being adduced: but not more abundant than may have been expected by those who bear in mind the Churchman's duty to hold Church principles, and who reflect upon the position of the clergy as pledged to teach, maintain, and exemplify the Church's orders; more especially so pledged in seasons of disputation, censure, and rebuke by such as have set themselves in opposition to the Church. In such seasons more especially it appears to have been becoming in the Clergy to make open, unhesitating, unquestionable, and fearless avowal of their fidelity to the Church's discipline, from the pulpit and from the press; and the foregoing references will have given

proof, that, from the æra of the Reformation, down to the close of the eighteenth century, they have in a large number, which may be reasonably taken as samples of a still larger, asserted the Church's claim upon her children's obedience, though with diminished assiduity, and in reduced numbers, towards the close of the period.

In such a question as the present, the position of the lay-members of the Church is different from that of the clergy. Fasting is not an observance, which calls upon Christians to observe it in such wise, that "they may appear unto men to fast." The qualities, which dictate it, are those of a meek and quiet, an unostentatious and unassuming, spirit: the scenes for its exercise are retirement and privacy: the thing itself is matter of conscience between the penitent and the All-seeing God. And accordingly he is expressly admonished by his Redeemer, his divine Lord and Master, "When thou fastest, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast; but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."

Of a religious exercise, thus prescribed, it is not to be expected, that the practice by common Christians should be notorious. It may be indeed, that special circumstances may give to a humble retiring disciple of the meek and lowly Jesus a notoriety, of which he or she is not ambitious: it may be also, that special considerations may induce him to appear in a more publick character, and in this, as in other Christian offices, to "let his light shine before men, that they may see his good works, and glorify his Father which is in heaven." Meanwhile the peculiar quality of the exercise will generally conduce to its secrecy; and will prevent us from expecting, that the testimony of the laity in favour of the Church's Orders for fasting should be open to general observation.

Still opportunities exist for mentioning some examples in well-known lay members of her communion.

i. King Edward VI. contributed the aid of his individual authority and example, together with his Council, in supporting the Orders of the Church for the religious observance of Lent. From a letter of Hooper, afterwards Bishop of Gloucester, it appears, that on the 5th of Feb. 1550, "the Archbishop of Canterbury sent for him, and ordered him, in the name of the King and Council, to preach before his Majesty once a

week during the ensuing Lent." He accordingly preached every Wednesday, and the like duty was performed by Ponet every Friday. At these sermons the King was present. And, as we learn from another of Hooper's letters to Bullinger, at Zurich, June 29 of the same year, the royal attendance was testified by a memorable occurrence. For, as is related in that letter, "At Easter, after the sermons were ended, which Master Ponet and myself preached before the King and Council, he on the Friday, and I on the Wednesday, during Lent, it pleased his Majesty and the Council to offer the bishoprick of Rochester to Ponet, and that of Gloucester to myself." These sermons, with an Epistle Dedicatory to the King and Council, were soon afterwards published under the following title: "An oversighte and deliberacion upon the holy Prophete Jonas: made and uttered before the kynges majestie, and his moost honourable councell, by Jhon Hoper in lent last past, Comprehended in seven sermons. Anno M.D.L. Excepte ye repente, ye shall al peryshe. Lu. xiii."

ii. But I am tempted to step somewhat beside my direct path, to notice a very distinguished ornament of English literature, whose example appears to have a collateral bearing on our present topick. Henry Howard, Earl of

Surrey, died before King Edward the Sixth's accession to the throne, so that he was never a member of the renovated Church of England: but he was well acquainted with, and adopted, and acted upon, her principles; for "he translated the ECCLESIASTES of Solomon into English verse. He also translated a few of the Psalms into metre." And, as remarked by Warton, in the *History of English Poetry*, "these versions of Scripture show that he was a friend to the Reformation."

I speak of him here, on account of his pleasing poetical and moral description of

THE HAPPY LIFE.

Martial, the kinges that do attain
The happy life, be these I finde.
The richesse left, not got with pain,
The frutefull ground, the quiet minde,
The equall frend, no grudge, no strife,
No charge of rule, nor governance;
Without disease, the healthful life:
The houshold of continuance.
The meane diet, no delicate fare,
Trewe wisdom joynde with simplenesse:
The night discharged of all care,
Where wine the wit may not oppresse.
The faithful wife, without debate,
Such slepes as may beguile the night:
Contented with thine own estate,
Ne wish for death, ne feare his might.

These ingredients of a *happy life* are exempt from all taint of superstition, and are worthy to be approved by the judgement of a sober-minded and discriminating Christian. In particular the articles, which are marked above by Italicks,

> "*The meane,*" that is, the *moderate* "diet,"
> "*The meane diet, no delicate fare,*
> *Where wine the wit may not oppresse,*"

seem to show the poet's sense of a becoming control and temperance in meats and drinks; and lead to the inference, that, however Lord Surrey may have condemned the superstitious extravagancies and the fond and profane conceits concerning fasting which were wont to disfigure the corrupt Church, he would have welcomed with due honour and observance "the Days of Fasting or Abstinence," prescribed by the pious wisdom of the reformed Church of England. But this by the way: we proceed to real members of that Church.

iii. We have seen, that in the reign of Queen Elizabeth, when "the scrupulousness and misconceits of some few" prompted them to resist the law "about the observation of Ember days and Lent," the law was enforced by the sagacious statesmen of her Majesty's Council: Lord Burghley, Lord Warwick, Lord Leicester, Sir F.

Knollys, Sir James Crofts, Sir Francis Walsingham.

iv. And one of these in particular, Sir William Cecil, Lord Burghley, we have seen, upon a special occasion, spontaneously seeking communication with the ecclesiastical authorities, in order to consult concerning an Order for a general fast; admonishing to get a form of Prayer for the purpose, to be used throughout England; and advising the addition of certain scriptural and devotional passages for the improvement of the form; for the purpose of "the universal usage," under royal authority, "of prayer, fasting, and other good deeds, during the time of the national visitations."

v. Edmund Spenser, the author of the *Faerie Queene*, was as deeply sensible of the power of devotion as of poetry: earnest in inculcating by his allegorical fictions the duties of Christianity, which he endeavoured to promote by acts of outward religion in order to the attainment of true inward holiness. In respect of fasting in particular, I am not aware of his having left any express memorial of his approbation of the Church's Orders. But the following extracts from his great poem will attest his persuasion of the necessity, the efficacy, and the benefits of the practice. For example, he thus describes his

Red-Cross Knight, suffering from the "disease of a grieved conscience," and placed under the care of "a leach, whose name was Patience." (I. x. 25.)

But yet the cause and root of all his ill,
  Inward corruption and infected sin,
Not purg'd nor heal'd, behind remained still,
  And fest'ring sore did ranckle yet within,
  Close creeping twixt the marrow and the skin:
Which to extirpe, he laid him privily
Downe in a darksome lowly place far in,
Whereas he meant his còrrosives to apply,
And with streight diet tame his stubborne malady.

In ashes and sackcloth he did array
  His daintie corse, proud humors to abate;
And dieted with fasting every day,
  The swelling of his wounds to mitigate;
  And made him pray both early and eke late. . . . .

And thus he describes in a figure "Hevenly Contemplation," whose "meditation was of God and goodness." (I. x. 48.)

"There they do finde that godly aged sire,
* * * * *
  Each bone might through his body well be red,
And every sinewe seene through his long fast:
  For nought he cared his carcas long unfed;
His mind was full of spiritual repast,
And pyn'd his flesh to keep his body low and chast."

And thus again the poet describes the path that leads to the "New Hierusalem," and the previous preparation for treading it. (I. x. 52.)

Yet, since thou bid'st, thy pleasure shall be donne.
  Then come, thou man of earth, and see the way,
That never yet was seene of faerie's son,
  That never leads the traveiler astray,
  But, after labours long and sad delay,
Brings them to joyous rest and endless blis.
  But first thou must a season fast and pray,
Till from her bands the spright assoiled is,
And have her strength recured from fraile infirmitis.

Spenser is known from his *Shepheardes's Calendar* to have been an earnest admirer of Archbishop Grindal, whose sentiments on the Church's Fasts have already fallen under our notice.

And elsewhere, namely, in the *Legend of Courtesie*, F. Q., VI. vi. 14, he introduces a holy man, prescribing this as a preservative of a virtuous and blameless life:

"The best," say'd he, "that I can you advize
  Is to avoide th' occasion of the ill;
For when the cause, whence evil doth arize,
  Removed is, th' effect surceaseth still.
Abstaine from pleasure, and restraine your will,
  Subdue desire, and bridle loose delight;
Use scanted diet, and forbeare your fill . . . ."

vi. King James the First's observance of Lent by means of the periodical sermons has been exemplified in Dr. Donne. And in our former division it should have been noticed, that he was a warm promoter of the Church's Holy-days. In a "Letter on the observation of Christ's Nativity,"

we have Bishop Hall's authority for affirming, that "all the world knew the King to be as zealous a patron of the common Feasts of Christ's Nativity, and Resurrection, &c., as any that lived upon earth:" and "it was one of the main errands of his journey into his native kingdom of Scotland, to reduce that Church unto a conformity to the rest of the Churches of Christendom, in the observation of those solemn days:" so that "in the Assembly of Perth, it was one of the main businesses, to recall and re-establish these festivals;" and, "in pursuance of his Majesty's earnest desire, it was enacted in that Assembly, that the said feasts should be duly kept."

vii. If the reader have in mind the testimony borne by Sir Henry Wotton to his Chaplain, William Bedel, as one distinguished, not only for "singular erudition and piety, and zeal in the cause of God," but for "conformity also to the rites of the Church," which, as explained by Izaak Walton, comprised the "keeping of all the Ember-weeks," the "very strict observance of the canonical hours of prayer, and of all the feasts and fast-days of his mother, the Church of England:" and if he be aware of the fact, that this testimony was the result of Sir Henry's experience whilst he was ambassador at Venice many years, that is, before he was admitted to the holy order

of a deacon: he will perceive herein no obscure proof of the esteem, in which Sir Henry Wotton, as a layman, held the Church's Orders for the observance of her Feasts and Fasts. Such estimation, indeed, seems to be common to him with other members of his family: for in speaking of Nicholas and Thomas Wotton, the brother and the father of Sir Henry, the former dean of Canterbury, the latter a layman, Izaak Walton describes them as "being men of holy lives, of even tempers, and much given to fasting and prayer."

viii. James Howell was a man of distinguished literary eminence in the early part of the 17th century, being born in 1596. Educated at Oxford, he soon entered on a life of peregrination, being, as Anthony à Wood describes him, "a pure cadet, a true Cosmopolite, not born to land, lease, house, or office, he had his fortune to make; and being withal not so much inclined to a sedentary as an active life, this situation pleased him best as most likely to answer his views." He soon acquired a remarkable skill in modern languages: "Thank God," said he, "I have this fruit of my foreign travels, that I can pray unto him every day in the week in a separate language, and upon Sunday in seven." In politicks a Loyalist, he was in religion an affectionate son

of the Church of England, and attached to her ordinances, especially in the particular before us, as appears from his *Familiar Letters*, in one of which he thus answers the inquiries of a friend concerning his *method of devotion*. "I will begin," he says, "with the last day of the week, and with the latter end of that day, I mean Saturday evening, on which I have fasted ever since I was a youth in Venice, for being delivered from a very great danger." And again, "Upon Wednesday night I always fast, and perform also some extraordinary acts of devotion, as also upon Friday night; and Saturday morning, as soon as my senses are unlocked, I get up. And in summer time I am oftentimes abroad in some private field, to attend the sun-rising. And as I pray *thrice* every day, so I fast *thrice* every week, at least I eat but one meal on Wednesdays, Fridays, and Saturdays, in regard I am jealous with myself, to have more infirmities to answer for than others."

Howell's rule and principle of conduct, as afterwards avowed by him, is worthy of a Christian Churchman, whether lay or clerical. "Being of lay profession," he says, "I humbly conform to the constitutions of the Church, and my spiritual superiors: and I hold this obedience to be an acceptable sacrifice to God."

ix. Selden, whose *Table Talk* has been cited on the Holy-days, thus touches on the Fasting-days also.

"1. What the Church debars us on one day, she gives us leave to take on another. First we fast, and then we feast: first there is a Carnival, and then a Lent.

"2. Whether do human laws bind the conscience? If they do, 'tis a way to ensnare: if we say, they do not, we open the door to disobedience. *Answ.* In that case we must look to the justice of the Law, and intention of the Lawgiver: if there be no justice in the law, it is not to be obeyed; if the intention of the Lawgiver be absolute, our obedience must be so too. If the intention of the Lawgiver enjoin a penalty as a compensation for the breach of the Law, I sin not if I submit to the Penalty; if it enjoin a penalty as a future enforcement of obedience to the Law, then ought I to observe it, which may be known by the often repetition of the Law. The way of fasting is enjoined unto them, who yet do not observe it. The Law enjoins a penalty as an enforcement to obedience: which intention appears by the often calling upon us to keep that Law, by the King; and the dispensation of the Church to such as are not able to keep it, as young Children, old Folks, diseased Men, &c."

x. Hamon L'Estrange, whose advocacy of the Church's Festivals has been already spoken of with respect, thus expresses himself in favour of her Fasts, in his *Alliance of Divine Offices.* "Too daily experience teacheth us, that nothing blunts the edge of holy zeal, or indisposeth the soul to the performance of sacred duties, more than an intemperate surcharge of meat or drink; if so, by the consequence of contrary causes producing contrary effects, nothing doth more purify the spirit of man from earthly reflections, or whet its appetite to heavenly concernments and acts of religion, than fasting and abstinence, proportioned agreeable to the several conditions of several persons. Upon which very account amongst the Jews, such Feasts as were celebrated with the most solemn service, were more strictly fasted until mid-day, or their sixth hour, that is, until after their morning service. . . . . As for Fasts intended in the Kalendar by our Church, as antecedent to their respective Holy-days, I find no direct nor express example of them in the primitive Church. But very obviously nothing more, is the devout practice of those early Christians, employing the night preceding their great festivals in humicubations, *lying on the floor*, watchings, tears, and such outward acts of inward humiliation. But in tract of time abuses stealin-

in, and defiling those sacred exercises, the Church, say learned men, changed those night-vigils and watchings into diurnal fasts."

xi. One of the literary ornaments of this age was Francis Quarles, a voluminous and very popular writer, in whose poetical effusions we find, as Headley remarks, in his *Ancient English Poetry*, "original imagery, striking sentiment, fertility of expression, and happy combinations." He was of an ancient family: educated at Cambridge: a member of Lincoln's Inn: preferred to be cup-bearer to Elizabeth, daughter of King James I., and Queen of Bohemia: and afterwards secretary to Archbishop Usher, and Chronologer to the city of London. In his piety, and loyalty, and domestick affection he was exemplary: so that, as recorded by his widow in "a Relation of his Life and Death," "In all his duties to God and man he was conscionable and orderly. He preferred God and religion to the first place in his thoughts, his King and country to the second, his family and studies he reserved to the last. As for God, he was frequent in his devotions and prayers to Him, and almost constant in reading or meditating on His holy word." Accordingly, his poetry, in general, was devoted to scriptural or religious subjects. From one of his poems, *Job Militant*, the following passage is cited, in illus-

tration of our present argument. Comparing the Christian warfare with that of a worldly conqueror, he says,

> Wouldst thou by conquest win more fame than he,
> Subdue thyself: thyself's a world to thee. . . . . .
> But wouldst thou conquer, have thy conquest crown'd
> By hands of seraphins, triumph'd with the sound
> Of heaven's loud trumpet, warbled by the shrill
> Celestial quire, recorded with a quill
> Pluck'd from the pinion of an angel's wing,
> Confirm'd with joy by Heaven's eternal King;
> Conquer thyself, thy rebel thoughts repel,
> And chase those false affections that rebel.

His own method of achieving such self-conquest was by communion with the Church, and an observance of her discipline, particularly in the respect now under our consideration: for, notwithstanding "the reproaches of the world, which had fallen upon him," he habitually "chastened his soul with fasting." It may be added, that, "as he was trained up and lived in the true Protestant religion, so in that religion he died."

xii. When King Charles the First had delivered "his last speech on the scaffold at his martyrdom, Jan. 30, 1648," the Bishop of London, William Juxon, who was in attendance on his Sovereign, said, "Will your Majesty (though it be very well known what your Majesty's affections are to re-

ligion, yet because it may be expected that you should say somewhat) declare yourself for the world's satisfaction in that point?" The King answered, "I thank you very heartily, my Lord, for that; I had almost forgotten it. In troth, sirs, my conscience in religion, I think, is very well known to all the world, and therefore I declare before you all, That I die a Christian, according to the profession of the Church of England, as I found it left to me by my father, and this honest man" (pointing to the Bishop), "I think, will witness it." To the truth of this declaration, the Royal Martyr's life had borne previous witness. And it was in that spirit that his conduct was regulated in a matter, which is thus related in the *Historical Account of the Life and Writings of Willm. Chillingworth*, who preached the first sermon on the occasion. "On the 8th of Jany., 164½, the King appointed a *general Fast* to be kept on the last Wednesday of every month, during the troubles of the kingdom of Ireland. But finding that the parliamentary divines took an advantage of those publick meetings, to move and stir up the people against the royal cause, in their prayers and sermons, his Majesty did, on the 8th of October, forbid continuing that monthly *Fast* any longer, and at the

same time ordered, that for the future another *general Fast* should be held *on the second Friday in every month.*"

And that it was not a mere outward and formal humiliation which the King was desirous of implanting in his people, will be apparent from such *Meditations* as these, from the *ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, Upon the Reformation of the Times.*

"Thou, O Lord, who only canst give us beauty for ashes, and truth for hypocrisy, suffer us not to be deluded with Pharisaical washings, instead of Christian reformings.

"Our greatest deformities are within: make us the severest censurers and first reformers of our own souls.

"That we may in clearness of judgement, and uprightness of heart, be a means to reform what is indeed amisse in Church and State.

"Create in us clean hearts, O Lord, and renew right spirits within us; that we may do all by thy directions, to thy glory, and with thy blessing.

"Bring us at last more refined out of these fires by the methods of Christian and charitable reformations, wherein nothing of ambition, revenge, covetousness, or sacrilege, may have any influence upon their counsels whom Thy providence, in just and lawful wayes, shall intrust with

so great, good, and now most necessary work. That I and my people may be so blest with inward piety, as may best teach us how to use the blessing of outward peace." Sentiments these which plainly shew the speaker's conviction of the insufficiency of outward acts of devotion!

SECTION X.

Part 2.

The Church's Orders for Fast-Days how esteemed of by her Laity, after the Restoration.

1649—1800.

On this part of our subject it is proposed to treat with reference to the two sexes severally, and first of devout Christian women.

i. Upon the supposition, already noticed, of the *Whole Duty of Man* being the composition of Lady Packington, that honourable lady must be here noticed as an advocate for the *Fasts*, as she has lately been for the *Feasts*, of the Church.

ii. We have already had occasion also to notice the Life of "the most religious and virtuous Ladie, Letice Viscountess Falkland," and the

numerous excellencies by which it was distinguished. Daily prayers, said regularly by her chaplain, for the benefit of her household, and of her neighbours, and a devout observance, and still more solemn, of the Sundays and other Holydays, were comprehended in her system of devotion; but to these it is added, that "she fasted every Saturday, as a preparation for the succeeding day. She strictly observed the fasts of the Church, and such days as were appointed for solemn humiliations, which her own family, great and small, observed after the pattern of the Ninevites. When the calamities of the country increased, she often wished that lawful authority would appoint, not only the second Friday, but the last Wednesday, in every month, to be kept solemnly throughout the land, that their fasts might be doubled as well as their troubles." Questions may, perhaps, here offer themselves to the mind of the reader, such as, how is it known that these were the practices in reality which are thus attributed to her? And, how came it to pass that affairs of this secret kind should be brought under the cognizance of the world? The answers are, to the first, that they come to us on the authority of her household chaplain, who regularly administered the Church's offices in her

family; to the second, that they were made known to the world by her chaplain's posthumous publication of "the holy life and death of the said honourable ladie," she herself having been already taken to her rest.

iii. With this instance of female devotion, of whom it is testified by Lord Clarendon, in his *History*, that "she was a lady of most extraordinary wit and judgement, and of the most signal virtue and exemplary life that the age produced," let me here connect, as they were connected in real life, Mary, the beloved daughter of John Evelyn, "a beautiful creature in mind, as well as in form and features, highly accomplished and of fine understanding, yet unaffectedly humble and pious, cheerful and affectionate, of early piety, singularly religious, spending a part of every day in private devotion, reading, and other virtuous exercises." It is in particular related of her, that amongst her intimate associates, "she had one or two confidants, with whom she used to pass whole days in fasting, reading, and prayers, especially before the monthly communion, and other solemn occasions." Whilst on a visit to Lady Falkland, who had conceived for her a great affection, and whose pattern she seems to have copied, she was seized with the small pox, which terminated

fatally, March, 1685, in the 19th year of her age, and these particulars of her character and life are related in her father's *Diary*, "with deep overcoming passion, on the recollection of so many things that came crowding upon him worthy an excellent Christian and a dutiful child." In the commemoration of her goodness, paternal sorrow sought relief under its privation; and thus we have been brought to the knowledge of an exemplary young female, called away from this state of probation in the opening and prime of life, but not till she had been habituated to a zealous devotion of all her faculties to her Heavenly Father, whom she served with unfeigned faith and unquestioning obedience; and submission withal to the maternal teaching of his Church, in her offices of "religious solemnity, and monthly communion, and of fasting, reading, and prayer."

iv. In BURDER'S *Memoirs of eminently pious Women of the British Empire*, an account is given of the character of Queen Mary, the consort of King William III., and the following particulars are quoted in the language of a contemporary preacher, Dr. William Bates: "I shall begin with her piety towards God. . . . . It is the foundation of all royal virtues. In the publick worship of God, she was a bright example of solemn

and unaffected devotion: she prayed with humble reverence, heard the word with respectful silence, and with serious application of spirit, as duly considering the infinite interval between the Supremacy of heaven, and princes on the earth. . . . . One instance I shall specify in this kind. When her residence was at the Hague, a lady of noble quality coming to the Court to wait on her, on a Saturday, in the afternoon, was told she was retired from all company, and kept a fast in preparation for receiving the Sacrament the next day. The lady staying till five o'clock, the Princess came out, and contented herself with a very slender supper, it being incongruous to conclude a fast with a feast. Thus solemnly she prepared herself for spiritual communion with her Saviour. . . . . Her religion was not confined to the chapel, but every day she had chosen hours for communion with God. . . . . The good Queen's conversation was in heaven; she was constant in those duties in which the soul ascends to God in solemn thoughts and ardent desires. . . . ."

It may be added, that she gave much of her time to the study of the holy scriptures, and of books relating to them. Particularly she had so well considered our disputes with the Church of Rome, that she was capable of managing debates

in them with equal degrees of address and judgement."

v. We pass on to the notice of another example of primitive female piety, in "a Sermon preached at the funeral of the Right Hon. Lady Margaret Mainerd, at Little Easton, in Essex, June 30, 1682." She was daughter of the Earl of Dyzart, and wife of "the Right Hon. Wm. Lord Mainerd, Baron of Eastains and Controller of his Majesty's household," to whom the sermon is dedicated by its author, Bishop Ken. Testimony is therein borne to her exemplary piety, and corresponding devotional exercises, as specified in what follows. "Her oratory," says the Bishop, meaning her private chapel, "was the place where she principally resided, and where she was most at home. She had devotions suited to all the primitive hours of prayer . . . . . and with David praised God seven times a day, or supplied the want of those solemn hours by a perpetuity of ejaculations; . . . . . and if she happened to wake in the night, of proper prayers, even for midnight, she was never unprovided. To prayers she added fasting, till her weakness made it impossible for her constitution, and yet, even then, on days of abstinence, she made amends for the omission by other supplemental mortifications."

vi. Anna Murray, born in 1622, was the

daughter of Mr. Robert Murray, an accomplished gentleman, chosen by King James I. to be preceptor to his second son, afterward King Charles I., and made by the latter Provost of Eton College. On her marriage with Sir James, she became Lady Halket, having been trained from childhood in the principles and practice of religion, such as the beginning and ending of every day with prayer, the reading of a portion of holy scripture in order, and a due attendance on the Church, and a hearty approval of the doctrine and worship of the Church of England, in which she continually blessed God that she had been initiated and educated. Amongst her other devotional exercises, fasting was not the least memorable. "From the example of a devout lady, she began, when young, to observe stated days of fasting; and, as she became better acquainted with this duty, she found it a great help to prayer and humiliation, and felt by it much inward refreshment." This practice is particularly noticed on two special occasions. Before her marriage, she set a day apart, solemnly, by fasting and prayer, to beg God's direction, intirely resigning herself to his direction, and begging that he would make her ways plain, and her paths righteous in his sight. And, after her husband's death, she devoted herself to the

performance of her Christian duties, as "a widow indeed," by instruction, correction, and example: and chose for her pattern Anna, of whom it is recorded by St. Luke, xi. 26, 27, "That she departed not from the temple, but served God with fasting and prayers night and day."

vii. Of the celebrated Lady Anne Clifford, Countess Dowager of Pembroke, Dorset, and Montgomery, I have heretofore had occasion to speak in relation to her careful observance of the duty of Daily Prayer. In the exercise of personal control and self-denial, she was no less memorable, being deemed by Bishop Rainbow one, to whom might fitly be applied the phraseology of St. Paul, "I keep under my body, and bring it into subjection." Her strictness in the management of herself was in contrast with her indulgence for others. "Whilst treating her neighbours and dependents with generosity, she was sparing, even to frugality, in her personal expences. She was simple and abstemious in her food; and accustomed, 'pleasantly to boast, that she had never tasted wine or physick.'" "One servant" however, it is added, that "she much neglected, and treated very harshly, and a very ancient one, who served her from her cradle, from her birth, very faithfully, according to her mind, which ill-usage her menial servants, as

well as her friends, much repined at. And who this servant was, I have named before. *It was her body:* who, as I said, was a servant, most obsequious to her mind, and served her four score and six years.

"The mistress of this family was dieted more sparingly, and I believe many times more homely, and clad more coarsely and cheaply, than most of the servants in her house. Her austerity and humility were seen in nothing more, than (if I may allude to Coloss. ii. 23,) in *neglecting of the body, not in any honour to the satisfying of the flesh.* Whether it were by long custom, to prove with how little nature may be content, and that, if the appetite can be satisfied, the body may be fed with what is most common and cheap; she taught us that hunger and health seek not delicacies nor fulness.

"O that those, who think they cannot live except they *fare deliciously every day,* would but make trial one year how they may preserve their own health, and save their poor brethren from starving, by hunger or nakedness, out of those superfluities and surfeits, by which they destroy themselves."

viii. Another contemporary with the foregoing, animated by the same spirit of lively devotion, and bringing forth the fruits thereof in the prac-

tice of a dutiful obedience, was Mrs. Susannah Hopton, who was born in the year 1627, and departed this life in 1709, the eighty-second of her age. Descended by her father's side from the ancient family of the Harveys in Staffordshire, and by the mother's from the Wisemans of Torrells Hall in Essex, she was married to Richard Hopton, Esquire, of Kington in Herefordshire; one of the Welsh judges in the reigns of the second Charles and James. In 1696 she was left by her husband without issue in the enjoyment of a plentiful income, in the disposal of which she was bountiful to the poor and needy of her immediate neighbourhood, as likewise to those in far distant places, as occasion brought them under her notice. Thus serving God in her generation by administering to the wants of others, she served him also by her religious exercises, as related by the Rev. Nathaniel Spinkes in the Preface to her *Meditations* and *Devotions*, 1717, and copied in the *Orthodox Churchman's Magazine*, for July, 1808, whence the following particulars are transcribed. "She was well known to keep up a constant course of devotion, not only in herself, but in her family, and not only on the Lord's-day, but throughout the whole week, setting apart five times every day for religious worship. She neither indulged herself in diet

nor sleep so much as her age required. So much was she above gratifying the flesh, and so desirous not to fall short of any self-denial, which she thought that her religion required of her. She was a constant observer, of not the feasts only, but of the fasts of the Church: and was much scandalised at the indifference of those, who professed themselves members of the Church, but shewed no regard to such days."

ix. The preceding instances of abstinence and self-denial in female members of the Church have occurred to me during the 17th century. With these let me associate another, in the person of the Lady Elizabeth Hastings, daughter of Theophilus, seventh Earl of Huntingdon, who, having been born near the close of that century, lived till near the middle of the eighteenth. Highly born, richly endowed, and eminent for her accomplishments both of body and of mind, she is thus sketched under an imaginary name by Congreve in the 42nd number of the *Tatler*, published in 1709, whence some of her principal features shall be here copied, chiefly with reference to our particular topick. "In the midst of the most ample fortune, and veneration of all that behold and know her, without the least affectation, she consults retirement, the contemplation of her own being, and that Supreme Power which bestowed

it. Without the learning of schools, or knowledge of a long course of arguments, she goes on in a steady course of uninterrupted piety and virtue, and adds to the severity and privacy of the last age all the freedom and ease of this. The language and mien of a court she is possessed of in the highest degree: but the simplicity and humble thoughts of a cottage are her more welcome entertainments. Aspasia is a female philosopher, who does not only live up to the resignation of the most retired lives of the ancient sages, but also to the schemes and plans which they thought beautiful though inimitable." The munificence, which the simplicity of her habits enabled her to practise, was great: and it was shewn especially by her providing for the academical education of five poor scholars in the Church's doctrine and discipline.

The Editor of the *Memoirs of eminently pious Women in the British Empire* informs us, that "in order to assist her endeavours to reach the sublimest *heights of honour and virtue*, Lady Elizabeth Hastings commenced an acquaintance with persons distinguished for religion:" such as Archbishop Sharp, Dr. Richard Lucas, and Robert Nelson, Esquire. From such acquaintance she was likely to be encouraged in cultivating, what the *Tatler* calls "the severity of the last age:" as will be

obvious to the reader of these pages, on recollection especially of Dr. Lucas's sentiments, as cited in Section IX., part 3, and of Mr. Nelson's in Section X., part 4, of this volume. "Many years after the decease of all of them, she has been heard to felicitate herself upon the privilege of her friendship with them. And how much she was esteemed and honoured by Mr. Nelson in particular, (and we have no reason to think but she had a like esteem from the others,) is evident from a letter of his yet remaining, in which he applies to her the text, Prov. xxxi. 29, 'Many daughters have done virtuously, but thou excellest them all.'"

x. To the foregoing examples of observance of the Church's ordinances in the personal and domestick habits of English gentlewomen, I would add one exhibited in the maternal relation, by the advice of a mother to a youthful child. In a letter from "Mrs. Trotman, of Shelswell, Oxfordshire, to her only daughter, at school, and about the age of fourteen," dated January, 1735, amongst other admonitions worthy of the occasion, the following in particular occur. "Besides morning and evening prayer, you may generally dedicate some time in the middle of the day for devotion, especially when you have not the advantage of publick prayers; and after the example of holy

David, not only morning and evening, but at noon-day, present your petitions to God . . . . . As your years increase, you will, I hope, according to the direction of our excellent Church, enlarge your devotions on all Fridays and vigils; also join abstinence to prayer, if your health permits. That must also direct you in your observance of Lent. But, if you should not be able to fast, you must never excuse yourself from the spiritual duties of that holy season. And also deny yourself those diversions, in which at other seasons you may indulge, that you may the more effectually humble yourself for those sins, for which our blessed Saviour died to atone; and no season is so proper to do this in, as the time appointed to commemorate his passion."

xi. The Lady Catherine Forbes, only daughter of Arthur, Earl of Granard, and second wife to Arthur, third Earl of Donegall, died in 1743, aged 73 years. She was distinguished for her piety, charity, and conjugal virtues: and it is recorded of her that she kept two annual fasts, one for the death of her husband, who was killed in 1706, the other for the burning of her country seat.

It does not appear however, that this fasting was of a religious kind, or connected with the Church's Orders: all that it seems to show, in

relation to our subject, is, that fasting is a form in which the mourning spirit is apt to express its feelings whether or not they fall into a religious course.

xii. And this is agreeable to a narrative which has been given me by my friend and chaplain, the Reverend Gerard Wensley Tyrrell, Rector of Drumbeg, near Lisburn, and Author of an useful little Volume, in illustration of *The Ritual of the Church.* His narrative recounts the conduct of two of his female relatives, with reference to his paternal grandfather, Garrett Tyrrell, a gentleman of property in Westmeath, and Treasurer of that county. He died in 1804: but many years before, upon his receiving a severe wound, his wife and her sister made a vow of humiliation, and abstinence from their customary food on that particular day of the week, on which the accident had occurred, limiting themselves, each to a single egg: and this self-denial they constantly observed, until the termination of their lives, which occurred respectively in the years 1825 and 1840.

xiii. My informant states, that both his Grandfather's family, and that of the ladies who are the subjects of this narrative, have been, for a long course of years, conscientious and stedfast members of our reformed Church: so that this practice of theirs was probably the effect of religious

sentiment, in combination with natural affection. He also reports to me an example of fasting, unquestionably religious, practised for conscience' sake by a former parishioner, whose name he does not authorise me to mention; who long and regularly abstained from food two days in every week, of which Friday was one, regarding it as an act of religion, required of her by the order of the Church. The behaviour of the lady was modest, humble, and unobtrusive, as beseemed a Christian woman: not condemnatory of others, or ambitious of their approbation, or heedful of their censure, she did what she believed to be her duty, whilst

> Along the cool sequester'd vale of life
> She kept the noiseless tenor of her way.

She departed this life in peace about the year 1834, having for several years striven by God's grace to "walk in his ordinances" in his Church "blameless."

SECTION X.—(*Continued.*)

Part 3.

i. From these instances of female worthiness, let us turn now to certain counterparts among lay men. And first, the well-known religious habits

of those, whom Izaak Walton delighted to honour by his biographical commemorations, and whom he loved and revered as his most cherished patrons and his most familiar friends, such as Wotton and Donne, as Hooker and Herbert and Sanderson, as Morley and Ken, might be our assurance of the good old Chronicler's observance of the Church's Orders for her children's devotions. But more than this. For thus, in a letter attributed to him by Dr. Zouch on the testimony of Archbishop Sancroft, in 1668, he reminds one, disposed to non-conformity, of the blessings of the Church: "Let neither your discourse nor practice be to encourage or assist in making a schism in that Church, in which you were baptized and adopted a Christian: for you may continue in it with safety to your soul; you may in it study sanctification, and practise it to what degree God by his grace shall enable you. You may fast as much as you will; be as humble as you will; pray both publickly and privately as much as you will, &c." And thus in a letter of later date, he imagines an humble and good Christian thinking by what practice he may save his soul. "To make sure of that, I will first become an humble Christian, and conclude that I will in all doubtful things obey my governours. . . . I will be sure to be humble, to fast

and pray, to be charitable, to love my neighbours, to pardon my enemies, and to do good to all mankind as far as God shall enable me. For I am sure these to be sacrifices, which please Almighty God, and will bring peace at last. . . . ."

ii. But before we part from Evelyn, who has borne testimony to the religious devotion of his daughter, we must call upon him to attest his own sentiments concerning the observance of fasting-days, whether as occasions of special solemnity, or as times of regular periodical recurrence. Examples of each may be discovered in his *Diary*. Thus in January, 1649, on the death of the Royal Martyr, he pours forth his feelings of abhorrence and humiliation: "The villainy of the rebels, proceeding now so far as to try, condemn, and murder our excellent king, on the 30th of this month, struck me with such horror, that I kept the day of his martyrdom a fast, and would not be present at that execrable wickedness, receiving the sad account of it from my brother George and Mr. Owen, who came to visit me this afternoon, and recounted all the circumstances." Thus again, October 10, 1666, "This day was ordered a general fast, through the nation, to humble us on the late dreadful conflagration, added to the plague and war, the most dismal judgements that could be inflicted, but which,

indeed, we highly deserved for our prodigious ingratitude . . . . . under such dispensations of God's continued favour. . . . . This made me go to our parish assembly, where our Doctor preached on Luke xix. 14, piously applying it to the occasion." And, with respect to regular periodical fasting days, he once "proposed to form a College, where persons of the same turn of mind might enjoy the pleasure of agreeable society, and at the same time pass their days without care or interruption." Of this plan the following provisions for religion were intended to be ingredients: a duly qualified chaplain: the communion every fortnight, or month at least; daily prayers in the chapel every morning and evening; and the observance of a weekly fast. The plan was not executed: but the conception of it shows the disposition of mind of the accomplished gentleman, by whom it was designed.

iii. In the *Exemplary Life and Character of James Bonnell, Esq., late Accomptant General of Ireland*, by Archdeacon Hamilton, 1704, the following particular occurs as to his "manner of life," in Catherine Hall, Cambridge, where "he was hardly ever known to miss prayers, during all the time he continued there."

"Here," says his biographer, "he pursued all those methods of devotion he had begun before,

and went on to further degrees of religious strictness: particularly here he first resolved upon keeping fasting days, which all his life after he religiously observed. 'This,' says he, 'is what all books of devotion commend, and what I had known to be the practice of several religious persons. Looking upon it, therefore, as my bounden duty, I bethought myself what day of the week would be most convenient, and, without any vows, immediately set upon it: and very great did I find the benefit of being sequestered from the world, and enjoying myself alone. It inured my mind to devotion, and kept it sensible and tender, and accustomed me to acts of mortification and self-denial. These days, if the weather were fair and calm, I would usually spend in the fields; if otherwise, in some empty chamber in the college; in the absence of my chamber-fellow, in my own chamber; or in my study, if he were there. But not so as to give him, or any else, the least suspicion of this practice, all the time I was there.'"

As to the later periods of his life, his biographer relates, "He had very early resolved to keep fasting days, and to his last continued a strict observer of the stated Fasts of the Church: and hardly ever, in any period of his life, was diverted by business, company, or care, from keeping

Friday, a day of humiliation, repentance, and religious sorrow."

And generally, with respect to the Church's Holy-days, "As he kept the Lord's Day most strictly holy, so he was a religious observer of the Feasts and Fasts of the Church: giving them up to devotions proper to them, as much as his engagements in the world would allow: to humiliation and repentance, if days of sorrow; to praises, if days of joy."

The reader, who is not acquainted with the History of this excellent person, will be gratified by the information, that the Life, from which the foregoing Extracts have been taken, was, as reported in the Title Page, "Attested by Six of the most eminent Bishops of the kingdom of Ireland," whose testimonies are annexed to the Preface: that of these six one was the exemplary Narcissus Marsh, then Archbishop of Dublin, and afterwards of Armagh: that another, who wrote the inscription for his monument, was William King, then Bishop of Derry, afterwards Archbishop of Dublin, the most accomplished of Irish Prelates: that a third, recorded as eminent for the continual exercise of his pastoral function with great diligence and assiduity, was Edward Wetenhall, Bishop of Kilmore and Ardagh, who preached the funeral sermon: and that a fourth

was Richard Tennison, Bishop of Meath, also distinguished for his active discharge of his episcopal duties, who commends Mr. Bonnell "for a life truly primitive;" as "an eminent precedent of uniform obedience, profound humility, and intire resignation in all conditions;" and as "a true son of the Established Church, and most exact observer of her rules and offices." The other venerable witnesses were St. George Ashe, Bishop of Clogher, and Edward Smith, of Down and Connor. These attestations are of no small moment, in regard to the general subject of this inquiry: for, when such dignitaries of the Church come voluntarily forward, in commendation of an individual, distinguished as he was, for an "exact observance of the Church's rules and offices," it is an obvious consequence, that they themselves approved of those "rules and offices," and indicated their commendation of them also in the person of him who observed them.

iv. It is satisfactory thus to trace a harmony of sentiment between the most honoured members of the Irish Hierarchy, and those whom we have already seen to bear a consistent part in supporting the Orders of the Church in England. It is satisfactory also to notice the like harmony, as exemplified in two most respectable lay members

of the Churches of England and Ireland. For the like dutiful son of the Church, that Mr. Bonnell was in Ireland, at the same time was Mr. Nelson in England.

In his *Companion for the Festivals and Fasts*, Nelson enters at considerable length into each division of his subject. Upon this latter division, as upon the former, I shall avoid prolixity; and shall be content with adverting to two topicks only, namely, the Christian mode of fasting, and cautions to be observed in the practice.

First, then, to the Inquiry, "How is a day of fasting to be observed by serious Christians?" Nelson answers, "Not only by interrupting and abridging the care of our bodily sustenance, but by carefully inquiring into the state of our souls; charging ourselves with all those transgressions we have committed against God's laws; humbly confessing them with shame and confusion of face, with hearty contrition and sorrow for them; deprecating God's displeasure, and begging him to turn away his anger from us. By interceding with him for such spiritual and temporal blessings upon ourselves and others, as are needful and convenient. By improving our knowledge in all the particulars of our duty. By relieving the wants and necessities of the poor, that our hur

miliation and prayers may find acceptance with God. If the Fast be publick, by attending the publick places of God's worship."

And then as to "what we ought chiefly to beware of in our exercises of Fasting?" it is Nelson's judgement that "We ought to avoid all vanity and valuing ourselves upon such performances: and, therefore, in our *private Fasts*, not to proclaim them to others by any external affectations; 'that we may not appear unto men to fast.' Matt. vi. 18. Not to despise or judge our neighbour, who doth not, and it may be hath not the same reason to tie himself up to such methods. Not to destroy the health of our bodies, and thereby make them unfit instruments for the operations of our minds, or the discharge of our worldly employments. Particular care ought to be taken, that we do not grow thereby morose and sour, peevish and fretful towards others, which severities to ourselves may be apt to incline us to; for that is so far from expressing our repentance, that it makes fresh work for it by increasing our guilt."

v. The Author of *Historia Sacra*, which has been noticed under our former division in connection with lay testimonies, may be cited here also with reference to the Church's Fasts, particularly to "the solemn Fast of Lent." After remarking

on "the Antiquity of the *Lent* or *Spring* Fast;" on the cause of its "limitation to forty days;" on "the manner of its observation;" he specially insists on the peculiar strictness with which Passion week was kept by the early Christian Church. "With what care soever," he observes, "they kept the preceding parts, 'tis certain they kept the close of that solemn season with a mighty strictness and austerity: I mean the last week of it, that which immediately preceded the Feast of Easter. This they consecrated to more peculiar acts of Prayer, Abstinence, and Devotion. It was styled the *Passion Week*, the Week of Fasting, Dry Diet, and Penances; (in which the devouter sort did eat nothing but bread and salt, and drank nothing but water.) . . . . . This week was the *Hebdomada Magna*, the Great or Holy week; so called, says Chrysostom, not because the days were longer than ordinary, but the blessings were more sublime and incomprehensible: because of the great and stupendous benefits which God this week conferred upon the world, by the death and resurrection of the ever-blessed Jesus. This is the week in which truly great and ineffable good things were purchased for us: death was conquered; the curse destroyed; the devil's tyranny dissolved; his instruments broken; heaven opened; angels rejoiced; the par-

tition-wall broken down; and GOD and man reconciled. Justly, therefore, may we call it the *Great Week*, and justly ought we to spend this season in prayers, fastings, and mortifications."

vi. A quotation from a periodical paper was recently made of Addison's testimony to the adherence manifested by eminent laymen to the religious institutions of their country. It comes now in course for his testimony to be quoted of his own adherence to the same, conveyed in No. 267 of the *Tatler*, dated December 22, 1710; and written specially with a view to the employment of his Readers, "most suitable to that solemn time, the approach of Christmas."

"I have heard," he remarks, "that it is a rule among the conventuals of several orders in the Romish Church, to shut themselves up at a certain time of the year, not only from the world in general, but from the members of their own fraternity; and to pass away several days by themselves in settling accounts between their Maker and their own souls, in cancelling unrepented crimes, and renewing their contracts of obedience for the future. Such stated times for particular acts of devotion, or the exercise of certain religious duties, have been enjoined in all civil governments, whatever deity they worshipped, or whatever religion they professed. That, which

may be done at all times, is often totally neglected and forgotten, unless fixed and determined to some time more than another: and, therefore, though several duties may be suitable to every day of our lives, they are more likely to be performed if some days are more particularly set apart for the practice of them. Our Church has accordingly instituted several seasons of devotion where time, custom, prescription, and, if I may so say, the fashion itself, call upon a man to be serious and attentive to the great end of his being."

vii. Among the series of periodical papers constituting the *British Essayists*, the *Connoisseur* was the production of two young men, at the University of Oxford, in 1754, George Colman and Bonnell Thornton. Mr. Chalmers, their editor, in 1802, says of them, that "the compositions were of the light and easy kind, their subjects being the existing follies and absurdities of the day, which they chastised with ironical severity, but seldom attempted a serious discussion of any question of morals or taste." It is remarkable, therefore, that one of the papers, namely, the 106th Number, is "on the Solemn Fast," which was appointed for the 5th of February, 1756. The following passages are extracted, as exhibiting the efficacy of good principles, ope-

rating on volatile, but ingenuous and well-disposed minds, upon our present topick of inquiry.

"It is with great pleasure that I remark the unanimous concurrence of almost all ranks of people, in allowing the propriety of the present solemn fast as a necessary act of humiliation, to avert the wrath and vengeance of heaven, and to draw down its mercies upon us. It is true, indeed, that no persons do more prejudice to the cause of religion, than they who cloud its genuine cheerfulness with the gloom of superstition. . . . . But there is another set of men of a different turn, more numerous, but much more dangerous to the community, who treat every act of religion as a jest, and hold its most sacred ordinances in contempt. Set forms and ceremonies, though they have no essential virtue in themselves, are yet indispensably necessary to keep alive in us a quick sense of our duty. . . . . A strict observance of this or that particular day, is not sufficient, except it arouse us from the lethargy of sin, and awaken in us a desire of being worthy of the protection of the Almighty, by animating our faith, amending our lives, and working in us a repentance of our transgressions. . . . . The very name of fast implies a day of abstinence, mortification, and self-denial, which has always been enjoined as a necessary means of subduing

irregular desires, and fitting us for holy meditations. . . . . I cannot conclude without an earnest wish, that the observation of the present fast may awaken in us a serious attention to our duty hereafter: that we may not seem to have barely complied with a stated form, or to have been affected with the short-lived piety of a single day."

viii. Dr. Johnson, in concluding one of his periodical Papers on the 5th of April, 1760, founds some reflections on the fact, that "the last *Idler* is published in that solemn week, which the Christian world has always set apart for the examination of the conscience, the review of life, the extinction of earthly desires, and the renovation of holy purposes."

Good Friday in particular he observed as a day, both of religious devotion and of fasting.

"On Friday, April 14, 1775," says Mr. Boswell, "I repaired to him in the morning, according to my usual custom on that day, and breakasted with him. I observed that he fasted so very strictly, that he did not even taste bread, and took no milk with his tea: I suppose because it is a kind of animal food. . . . . .

"As we walked to St. Clement's Church, I saw several shops open upon this most solemn fast day of the Christian world. I remarked, that one disadvantage, arising from the immensity of

London, was, that nobody was heeded by his neighbour: there was no fear of censure for not observing Good Friday, as it ought to be kept, and as it is kept in country towns. He said, upon the whole, it was very well observed, even in London.

"We went again to St. Clement's in the afternoon. He had found fault with the preacher in the morning, for not choosing a text adapted to the day. The preacher in the afternoon had chosen one extremely proper, 'It is finished.'

"1778. April 17, being Good Friday, I waited on Johnson, as usual. I observed at breakfast, that, although it was a part of his abstemious discipline on this most solemn fast, to take no milk in his tea, yet when Mrs. Desmoulines inadvertently poured it in he did not reject it. . . . .

"There was a very numerous congregation to-day at St. Clement's Church, which Dr. Johnson said he observed with pleasure. . . . . .

"We went to St. Clement's Church again in the afternoon, and then returned and drank tea and coffee. . . . . I observed that he would not even look at a proof-sheet of his *Life of Waller* on Good Friday."

At an earlier date, namely in 1773, Mr. Boswell had noticed Dr. Johnson's exact and devotional observance of this great Christian Fast. "It was settled that we should go to Church together

next day. And on the 9th of April, being Good Friday, I breakfasted with him on tea and cross-buns. . . . . He carried me with him to the church of St. Clement Danes, where he had his seat; and his behaviour was, as I had imaged to myself, solemnly devout. I never shall forget the tremulous earnestness, with which he pronounced the awful petition in the Litany, 'In the hour of death, and in the day of judgement, Good Lord, deliver us.'"

"We went to Church both in the morning and evening. In the interval between the two services we did not dine: but he read in the Greek New Testament, and I turned over several of his books."

The observance of Good Friday as a day of fasting and humiliation had been long habitual with him, and it continued to the last. In 1783, the year before that on which he died, "on April 18, being Good Friday, I found him," says Mr. Boswell, "at breakfast, in his usual manner upon that day, drinking tea without milk, and eating a cross-bun to prevent faintness. We went to St. Clement's Church, as formerly." But he seems to have used fasting also, otherwise than in compliance with ecclesiastical order. In the following year, 1784, "One morning afterwards," relates Boswell, "when I found him alone, he

communicated to me with solemn earnestness, a very remarkable circumstance which had happened in the course of his illness, when he was much distressed by the dropsy. He had shut himself up, and employed a day in particular exercises of religion: fasting, humiliation, and prayer. On a sudden he obtained extraordinary relief, for which he looked up to heaven with grateful devotion. He made no direct inference from this fact," observes the biographer; "but from his manner of telling it, I could perceive that it appeared to him as something more than an incident in the common course of events. For my own part, I have no difficulty to avow that cast of thinking, which by many modern pretenders to wisdom is called *superstition*. But here I think even men of dry rationality may believe, that there was an immediate interposition of divine Providence, and that 'the fervent prayer of this righteous man availed.'"

ix. John Hey, Senior Surgeon of the General Infirmary at Leeds, and F.R.S., born in 1736, and whose life was prolonged some way into the next century, was memorable for his piety, which not only manifested itself in his own conduct, but in the regulation of his family, as we learn on the authority of his *Life*, by John Pearson, F.R.S., London, 1822. "He was careful," as his biographer relates, "to awaken the attention of his

family to those sacred seasons, for which our Church has provided particular services. He considered these appointments as favourable opportunities for impressing the minds of his household with the events and doctrines, which it was the more immediate purpose of these offices to commemorate. Mr. Hey regarded it as consonant to holy Scripture and the natural constitution of our minds, to celebrate remarkable events at stated times: and he used to mention the example of our Saviour, in attending the feast of dedication, which was instituted by merely human authority, as a confirmation of the propriety of such services." It were superfluous to recite here such particulars as have already passed under our notice. But the application of them by this worthy lay-member of the Church may be stated: his opinion, namely, "that these events, and the doctrines connected with them, were more likely to be kept in remembrance, to be more fully contemplated, and to be more deeply impressed on the mind, by having regular periodical seasons set apart for them, than if the consideration of them was left, as it were, to accident." It will be only in keeping with this narrative, if it be added, that although Mr. Hey was engaged in an extensive professional practice, he was regular in his observance of his religious duties, and "rarely

missed attendance on the morning and evening services of the Church."

x. The *Life of William Wilberforce*, edited by his Sons, exhibits various testimonies of the sentiments which he cherished upon the subject of fasting; of the arguments, on which he rested his judgement; and of the practices, which he founded thereupon; and how he adhered to those practices through a long succession of years.

In 1795 his biographers relate, that "he was anxious to make use of his present leisure for cultivating habits of devotion." And they then subjoin an extract from his Journal: "July 15th. Spent the day in more than ordinary devotional exercises and fasting, and found comfort, and hope some benefit." "It seems something providential, that, wanting to devote the day mainly to secret religious exercises, fasting, self-examination, humiliation, and supplication for myself and others, I should be left unexpectedly alone."

In 1803 we are informed, that "the publick dangers, which at that time beset the nation, induced him to make his residence at Bath-Easton a season of more than usual devotion: and the record of his employments, on the first Friday after his arrival there, shews how he usually spent the days which he devoted to religious services. 'Friday, Sept. 9th, half-past eleven. Destined

this day for fasting, *meo more*, with that degree of abstinence, which may best qualify my weak body to go through the day without molesting the soul. My chief objects in this humiliation are, to deplore the sins of our country, and still more my own grievous share of them; my manifold provocations of the righteous displeasure of my God and Saviour. To deprecate the wrath of God from our land, and draw down his blessings on us. I would also beg a blessing on our residence at this place, that my time here may tend to my religious advancement, that it may be productive also of benefit to my children and family, and to others with whom the providence of God connects me.

"'For instances of the language of good men in acts of humiliation, see Dan. ix. 3—21. A fast-day, Neh. ix.: Jonah iii. 5.' Here," observe the Editors, "a reference in his Journal to many other passages of Scripture, with a summary of their contents, which appear to have made subjects of meditation."

Again, in 1813, "upon his return to London, he set apart a day for more especial private devotion. 'I have had serious doubts, whether or not it is right to do so, when I have so many important subjects to consider, and so much to do. Yet the examples as well as writings of good men, and,

above all, the Holy Scriptures, taking the precepts which directly treat of fasting, and comparing them with others, warrant it. N.B. Christ's words about the demons, which were expelled only by fasting and prayer.'"

Mr. Wilberforce's attention was given both to publick and to private fasts. And it is not undeserving of notice, that he has set a valuable example to Christian masters of families by the instructions which he gave to his household on such occasions. In 1796, on Wednesday, the publick fast-day, the following is noted in his Journal. "Explained to my servants the nature of fasting, and pressed on them its importance."

xi. An incident which has recently occurred to the same clergyman, of whom I spoke before, in his parochial visitations, has also been communicated to me in further exemplication of our subject: and it is likely to interest the reader from its connection with one, of good personal character and in respectable circumstances, but of a somewhat lower class in society. From Mary G * * then, aged 87, widow of Robert McV * *, who was steward to a gentleman of property in the neighbourhood, the following particulars were gathered.

"Fifty-five years ago she lived at K * *, near L * *, in Sussex. It was common then," she

says, "for Church people to fast on Fridays, though her own Family did not. At this distance of time she cannot bear in mind the names of the several families there. *Two large big farmers*, Rogers, his son and daughter, and the Woods family, she well remembers: the former did not fast, but the latter did: and they were good religious people, which the others were not. Both kept their carriage, and lived in good style."

"She went with her husband twelve years ago to K * *, to see her Father's and Mother's graves. Rogers' son was still there, but the Woods's were away: and she doesn't know who then was in their place." She complains of beginning to lose her memory of particulars, and that her eyesight is not strong. But she seems to possess her other faculties unimpaired, and is on the whole a respectable intelligent person. "This Memorandum," my Informant adds, "is given chiefly in her own language."

xii. In drawing to a conclusion, the former division of our subject, on the Church's Orders for the observance of her *Feasts*, to testimonies of the esteem in which those Orders were holden by more eminent members of her laity, I added others, derived from those who were not known beyond the sphere of their own peaceful, unobtrusive, and retiring occupations. Many such, no doubt, have

at all times existed, and do still exist, who gladly avail themselves of the opportunities, which their situation may place within their reach, for observing the days which have been set apart by the Church for more than usual devotional exercise. And as one instance of this, I would revert to a former statement of the result of the exertions of the humble, but highly meritorious, Mr. Bold; who laboured to train his flock in the paths of true piety by means of these Orders and other services of the Church, so successfully, that, by God's blessing, he prevailed on many of his parishioners, albeit in a retired agricultural parish, "to attend divine service every day in Lent, and twice a week at other seasons."

xiii. The happy success of these exertions of Mr. Bold may serve as an admonition and an encouragement to other parochial clergymen, that they be not deficient in the like efforts for improving the devotional habits, and withal the lives, of the people committed to their cure and charge, for training them more and more in an observance of the Church's Orders, and thereby in the knowledge and service of God. It is a subject of melancholy reflection, that such habits of devotion have not of late years been on the increase amongst us, but have on the contrary been on the decrease, even within the recollection of the pre-

sent generation: witness the following poem, wherein one of the brightest ornaments and most edifying instructors of the age, the Poet Laureate, Mr. Wordsworth, has connected his experience of the past, with his observation of present things.

The Decay of Piety.

Oft have I seen, ere time had plough'd my cheek,
  Matrons and sires, who, punctual to the call
  Of their loved Church, on Fast or Festival,
Through the long year the house of prayer would seek:
By Christmas snows, by visitation bleak
  Of Easter winds unscared; from hut or hall
  They came to lowly bench or sculptured stall,
But with one fervour of devotion meek.
I see the places where they once were known,
  And ask, surrounded ev'n by kneeling crowds,
Is ancient piety for ever flown?
  Alas! ev'n then they seem'd like fleecy clouds,
That struggling through the western sky, have won
Their pensive light from a departed sun.

The recollection of my elder readers, and the inquiries of others, will no doubt supply them with examples of the observance of the fasting days of the Church, still lingering remnants of the once general, though now antiquated, usages of a primitive devotion. I am myself aware of several families or individuals in respectable walks of life, who marked their sense of what was due to the Church's appointment of Lent, by attiring

themselves in the habit of mourners. To the same sense is to be attributed the traditionary custom of covering the communion table, and the pulpits, and other parts of our churches, with black cloth during the same solemn season. And the same sense was marked by the most eminent in the Church's Communion, King George the Third and Queen Charlotte, who regularly took part in divine service in the Chapel Royal during Lent, and who expected those, that attended the drawing room afterwards, to appear there in mourning.

xiv. Finally, under this head, I would refer to a Tract intitled *The pious Country Parishioner*, which was written and published as an instruction "how to spend every day through the whole course of a person's life in a religious and acceptable manner;" and which, as one article of instruction, specifies a proper observance of the Church's Feasts and Fasts, and supplies Collects and Meditations, suited to their due observance. It may have been written by a Layman, though it was more probably the composition of a Clergyman: but, by whomsoever or whatsoever written, it was intended for an exemplar of the manner in which a Layman ought to live. It was originally published under the patronage and sponsorship of the *Society for Promoting Christian*

Knowledge, and has been continued by that Society in large circulation for a long series of years. To this Society also the publick is indebted for numerous editions of *The whole Duty of Man;* of BISHOP KEN'S *Manual for the Scholars of Winchester College;* of ARCHBISHOP SYNGE'S *Directions for spending one Day well;* of ARCHDEACON HAMILTON'S *Exemplary Life and Character of James Bonnell*; of NELSON'S *Companion for the Festivals and Fasts;* of STEBBING'S *Brief Account of Prayer;* and of BISHOP PORTEUS'S *Exhortation to the religious observance of Good Friday;* each of which has been brought under notice in our present investigation. For any striking sentiments, and any important principles, put forward in these its publications, the Society is of course responsible; a Society, which avowedly consists of a most numerous assemblage of persons, both clerical and laical, both devout men and honourable women, of the highest respectability: and I accordingly have singular satisfaction in closing, with a general reference to that venerable Society, my catalogue of those, whether clergy or laity, who have testified their esteem for the Church's *Orders for observing her Feasts and Fasts.*

SECTION XI.

Practical application, with review, of the contents of the foregoing Sections.

THE foregoing Extracts will have enabled the Reader to judge of the manner in which the Governours, the Clergy in general, and the intelligent Lay-members, of the Church have, from the Reformation downwards, been used to esteem of the Church's Orders for the observance of her FASTS. But they will hardly have prepared him for such a censure of certain clergymen of the present day, as is contained in a recent publication said to have been issued in London, and which has been copied into one of this Diocese, being expressed in the following terms.

"*National Fasting.* We observe in some of the papers several letters proposing a day of national prayer and fasting, for the cessation of the Irish distress. . . . . To some of those letters addressed to the newspapers we see the names of clergymen. This only shows how imperfectly acquainted with the spirit of Christianity, or with the common learning of their profession, those clergymen are. But it must be acknowledged that the science of theology has sunk to a low

ebb, indeed, in our time. We advert especially to this matter because the doctrine of bodily mortification is becoming a pet absurdity among the 'new light' people of our days; because nothing is more certain to degenerate into gross superstition; and because it is one of the prime arts of Popery."—*Britannia.*

This censure is remarkable for its allegation of "imperfect acquaintance with the spirit of Christianity, or with the common learning of their profession," shown by those clergymen, who advocate the practice of fasting: and for its assertion, as a necessary acknowledgement, "that the science of theology has sunk to a low ebb, indeed, in our time:" a state of things which, if true, the reader of the foregoing pages will have reason to think by no means peculiar to clergymen of the present day.

But our prominent point for animadversion is the specifick charge of "Popery and superstition," with which the practice in question is connected. This is the offence, of which it was stated, at the outset of this Treatise, that the Observers of the Church's Orders are accused: we have here a specimen of the accusation: and it will be now my business to apply the foregoing inquiry to a contradiction of that accusation.

How then, let me ask, stands the question, on

account of which I have endeavoured to engage the Reader in the foregoing investigation?

i. The Church has prescribed certain "Tables of Feasts and Fasts, to be observed throughout the year." Some of her ministers, and withal of her lay-members, make a conscience of endeavouring to observe them. Others, not only observe them not, but occasion is taken for censuring and condemning those who do, a specifick charge being alleged against them of popish superstition, or of some ill-defined form and shape akin to popish superstition:

> If shape it may be called which shape has none
> Distinguishable;

but has a vague existence only in the diseased imagination of the accuser.

However, the offence is, whatsoever be its denomination, that the offending ministers are careful to "observe the Church's rules, with respect to her Days of Feasts, and her Days of Fasting or Abstinence."

They might indeed misunderstand the "Orders of the Church," and so might mistake their duty: and that, which they believe to be a part of the pure and undefiled Religion, by law established in our national Church at the period of the Reformation, and bound upon their consciences by voluntary stipulation at their ordination, might be

nothing but rank Popery, such as they ought not to follow and adopt, but to renounce and reject.

ii. Now our Reformers certainly knew what Popery was, and would not have taught or practised it, but would have earnestly deprecated, and studiously avoided it. And they, who immediately followed our Reformers, and they again who followed them, are in the like predicament. So that whatever was taught and done by our Reformers, and, consistently with their example, was taught and done by their successors in the profession of the Christian faith, whilst it might serve for ascertaining the Church's mind on a controverted point, may serve also, if studiously watched and followed, for a subsidiary safeguard from Popish error.

With this design, it has been my endeavour to set forth, in a course of chronological investigation, from and since the Reformation, the estimate which the Church's members had formed of her "Orders," with respect both to her *festivals* and her *fasts*, in their capacities whether of Governours, or of officiating ministers, or of people, so far as my opportunities for investigating have enabled me to arrive at the truth. In every class the result has been unexceptionably, and altogether, an approval and corroboration, an adoption and execution, of her Orders. In no case

does it appear, that these Orders of the Church have been in themselves condemned or vilified. For a detailed proof of these propositions, recourse must be had to the particulars of the preceding investigation.

iii. At the same time it may be not devoid of effect, if the array of that "cloud of witnesses," whose judgement has been cited, be brought before our apprehension in a collective and continuous review. And, accordingly, the reader is here summarily reminded, that the Church's "Orders for observing her FEASTS throughout the year" have been approved severally, in official authoritative instruments, by these of her Governours: by the Archbishops Cranmer, and Parker, and Grindal, and Whitgift, in the reigns of King Edward VI. and Queen Elizabeth; by the Archbishops Bancroft and Abbot in the reign of King James the first; by the Archbishops Laud and Ussher, and by Bishops Wren and Mountaigu, in the reign of King Charles the first, as well as generally by the archiepiscopal and episcopal members of the Irish Hierarchy of the same age, Bishop Henry Leslie in particular; by Bishop Taylor, and Archbishop Bramhall, and Archbishop Sheldon, and Bishops Pearson and Fell, in the reign of King Charles the second; by Archbishop Sancroft, and Bishop Lake, in the

reign of King James the second; by Archbishops Tennison and King, and Bishops Bull and Sprat, in the reign of King William the third; and by Archdeacon Sharp, and Bishop, afterwards Archbishop, Secker, in the reign of King George the second; and by Bishop Butler of Durham, the Archbishop's contemporary, associate, and familiar friend; and by Bishop Horne in the succeeding reign.

iv. Secondly, be we reminded of the parochial clergy, including among them several of the episcopal order, though not in their episcopal capacities, who, by their writings and their examples, have borne similar testimony to the observance due to the Church's *festival* ordinances: such men as Latimer and Ridley, the Martyrs; as the inimitable preacher, Tobie Matthew; as Hooker, "the learned, the judicious, the excellent, the venerable" Hooker; as Andrewes and Overall, proverbially recorded for men who "understood and loved the Church;" as the contemplative, instructive, and edifying Bishop Hall; as the great Dominical Expositor, Dean Boys; as "the pious and profoundly learned Joseph Mede," for such was his contemporaneous appellation; as the Liturgical teacher of "practical praying," Bishop Prideaux; as Bishop King's "most dear and incomparable friend, Dr. Donne;" as Herbert, the devout, the charitable,

and the pure; as Hammond, whose obedience was unmoveable, and whose learning was equalled only by his "uniform obedience;" as Heylin, the Church historian, commemorated for his punctual observance of her Orders of "daily Prayer;" as "the humble and learned Dr. Sanderson;" as Thorndike, the advocate of "apostolical rule and practice;" as Williams, the future Metropolitan of York, "a great decliner of all innovations;" and perhaps Frewen, or Sterne, his successor; as the English Chrysostom, the rich-minded and golden-mouthed Jeremy Taylor; as "the learned, the religious, and the wise" Bishop Brownrigg; as the moderate and judicious Lightfoot; as the collective body both of the London and the Dublin Clergy; as the conscientious and self-denying Bishop Ken; as the inexhaustible and wonderful Isaac Barrow; as the munificent Bishop Cosins; as Sparke, the erudite advocate of primitive Christian solemnities; as the well-learned Ritualist, Bishop Sparrow; as Puller, the consistent expositor of "the Church's moderation;" as the indefatigable Bishop Patrick; as the profound and copious Adam Littleton; as the upright and primitive-minded Hickes and Kettlewell; as the evangelical Bishop Beveridge; as the apostolical Bishop Wilson, and his worthy tutor and friend, Archdeacon Hewetson; as Tillotson and Wake, the

future Primates of England; as Stanley, well characterized under the title of his own treatise, as a true "Church of England man;" as the most orthodox and exemplary Bishop Bull; as the prudent authors of the London Cases, Williams and Cave, and the Bishops Fowler and Hooper; as Dean Prideaux, the intelligent "Connector of the Old and New Testaments;" as the edifying Archbishop Synge, and King, his friend and brother in worth, as in Metropolitical dignity; as the logical Leslie; as the very learned Bingham; as the industrious and judicious commentators on our liturgical services, Nicholls and Wheatly, and Hole and Stanhope; as the cautious and well instructed and discreet Secker; the dispassionate Jortin; the zealous and wise Stebbing; the discriminative Townson; the spiritual-minded and amiable Bishop Horne; not omitting the valuable men who presided in our Universities, Colleges, and Schools. Would that my brethren in the ministry would weigh well the character of these men for holiness and virtue, for understanding and wisdom, for erudition, and discrimination, and sound judgement, before they turned their back on and depreciated any ordinance of the Church, recommended by the teaching, and enforced by the example, of such ministers of Christ and of his Church as these!

v. Thirdly. It may be well to be reminded in what manner many of those, who occupied the layman's place, have cordially observed the teaching of the Church in the Orders for her Holy-days; have, on the periodical recurrence of those Holy-days, "obeyed them that had the rule over them, and submitted themselves" to the ancient usages and lawful enactments of the country; and have partaken with dutiful devotion in the appointed festival ordinances.

vi. To each of the names above recited, as memorable for a becoming estimate of the Church's feasts, one cannot but look with pleasurable recollection: whether on the mild wisdom of the simple and unpretending Izaak Walton, or the more active virtue of the accomplished Evelyn, or the profound understanding and extensive attainments of the liberal John Selden, or the experienced Sir Thomas Browne, or the philosophical John Locke, or the powerful reasoner and moralist, Samuel Johnson, or on the domestick virtues and elegant intellect of Edward Fairfax, or the singular prudence and exemplary piety of Henry Hyde: nor less on the studious diligence, and theological and ecclesiastical learning, of Hamon L'Estrange, in former times, and of Nelson, and Bonnell, and the Author of *Historia Sacra*, and Wogan, in times more near our own:

whilst additional efficacy has appeared to have been given to these ordinances by the endowments, in some cases, of wealthy merchants and respectable citizens, in others by their good examples, especially that of him, who is transmitted to us by the right reverend preacher at his funeral, as one who, in the discharge both of his religious and moral duties, was "faithful unto death."

vii. To certain, however, of these exemplars a few passing words may be allowed, by reason of their permanent connection with the Church's liturgical provisions. Generally, for the understanding of these provisions, L'Estrange is an useful aid to the theological student. Particularly, as to the festivals, a perfectly well-bred, well-informed, and well-mannered English gentleman in his deportment, Robert Nelson is in his works also a suitable companion for those, who are intitled to move in the higher and more cultivated ranks of social life, at the same time that he is qualified to lead forward the humbler Christian scholar in the knowledge and practice of those apostolical virtues, which it is one of the Church's objects, in her holy-days, to instil into the minds, and to realise in the conduct, of her children: and I cordially concur in the judgement of Bishop Horne, as delivered to his Clergy of Norwich, that, "to those who would read for

purposes of piety, as necessary to scholars as to the common people, Nelson will afford great edification: and it is a conciliating circumstance, that so excellent a work, upon the festivals and fasts of the Church, came from the hands of a layman. Another English gentleman by birth, but a resident functionary in Ireland, Mr. Bonnell, contributes the influence of his exemplary life, enriched with numerous devout meditations. It is another agreeable circumstance, that another respectable English gentleman, of active studies and well-stored mind, Mr. Wogan, "the pious author," as Bishop Horne characterises him, "of *an Essay on the Proper Lessons*," "the pious and learned author of that excellent work," as he is characterised by Bishop Horne's friend, Mr. Jones, of Nayland, is at our service, for giving a subsidiary efficacy to Nelson's exposition of the festivals, by enlarging, with solid learning, and a sound faith, and deep devotion, on the portions of Holy Scripture, which the Church has selected for the instruction of her people on those Holy-days.

viii. Again, it has been said, that virtue appears more amiable when presented in a beautiful form. A commendation of the Church's festivals may thus come singularly well recommended by the feminine accomplishments of Lady Packington, and the graces of "the most religious and

virtuous Ladie, the Ladie Letice Viscountess Falkland:" and, whilst the lowlier female may admire the union of honour and humility in one of superior degree, the high-born may be led on to value the religious observances, which bore fruit in the numerous excellencies "of the said honourable Ladie."

ix. Again, from some of the characters, commemorated for their attendance at God's service, by the Church's Orders, the nobility and gentry of succeeding ages might see a pattern for them to follow in their Dublin predecessors, distinguished for the like civil qualities, in an earlier period. Superior eminence of rank, and even vice-regal dignity might, in a similar respect, be prompted to copy after the example personified in the magnanimous and religious Earl of Strafford. Whilst Royalty itself might read a lesson of devotion, in an observance of the Church's religious ordinances, from that "incomparable young Prince," whose last words were a prayer, "that the Lord God would defend this realm from papistry, and maintain his true religion;" or from that illustrious Princess, whose chief glory it has been, is, and ever will be, to have been, under God's Providence, the second Foundress, and the strenuous Protectress, and the most efficacious safeguard, of the Anglican Reformed Church; or

from her learned Advocate, the Royal Theologian, King James; or from that Church's Royal Martyr, the pious and heroical King Charles.

x. To the like effect is the Catalogue, which has been next recited, of the Church's faithful members, who are on record, as having maintained the observance of her Orders, concerning "Days of Fasting or Abstinence."

Of the Governours of the Church the names in the latter case are, for the most part, the same as in the former. Under the special auspices of their sovereigns appear the Archbishops Cranmer, Parker, Grindal, Whitgift, Bancroft, Abbot, Laud, Bishop Wren, Bishop Henry Leslie, Bishop Taylor, Archbishop Sancroft, Bishops Pearson, and Fell, and Sprat, and Bull, and Burnet, and Beveridge, and Archdeacon Sharp. In one or two cases an additional name appears, as that of Bishop Henchman and Bishop Ken: in one or two occurs the omission of a name, as that of Archbishop Sheldon, which, however, certainly indicates no difference of judgement in its owner: and, in one or two cases, the omission of a name, as that of Archbishop Secker, from the list of Governours of the Church, is compensated by its appearance in the succeeding clerical catalogue.

xi. Secondly, whilst that catalogue presents us with a repetition of many of the clerical worthies

who appeared in the former one, such as the Bishops Latimer, and Andrewes, and Overall, and Hall, and Williams; Hooker, and Boys, and Donne, and Herbert, and Hammond, and Thorndike, and Puller, and Barrow, and Littleton; the author of *The Whole Duty of Man*; the Bishops Sanderson, and Taylor, and Ken, and Sparke, and Cosins, and Sparrow, and Patrick, and Beveridge, and Bull, and Wilson, and Horne; and the Presbyters Leslie, Stanhope, Hole, and Stebbing, together with Archbishop Secker: it presents us also with those of additional witnesses in the Church's behalf: the Bishops, namely, Jewel, and Hooper, and Pilkington, and Cox; the exuberant Thomas Becon, and the fervent and indefatigable Bernard Gilpin; and the wise instructor and catechist of youth, Alexander Nowell; and the Bishops Bedel, and Gunning, and Turner, and Stillingfleet, and Burnet, and Sprat, and Smalridge, and Browne, and Porteus; the Archbishops Tillotson and Sharp; Dr. Willet and Dr. Pocock, with their respective biographers, Fuller and Twells; Dr. Fowns, Dr. Horneck, with his biographer Bishop Kidder, Dr. South, Dr. Wells, Dr. Lucas, and Dr. Whitby; and the Deans Comber and Delany; William Lowth and William Burkit, the commentators respectively on the Prophets and on the New Testament; the zealous Henry

Venn; Archdeacon Daubeney, the "Guide to the Church;" and the exemplary parish pastor, Jones of Nayland; and the no less exemplary and meritorious, but self-denying, and humble, and little known Philip Skelton and John Bold.

xii. Thirdly, by means of the list of laity, the statesmen of Queen Elizabeth's Council, Lord Burghley in particular, are combined with the Sovereign in support of the Church's Orders. With the religious, the learned, and edifying Poet, Edmund Spenser; with the profound Philosopher, Sir Francis Bacon, Lord Verulam; with the ingenious Cosmopolite, James Howell, and the wise Diplomatist, Sir Henry Wotton, and the erudite Scholar and Politician, John Selden, and the moral wisdom of Johnson, and the pious benevolence of Wilberforce, and Wordsworth's spirit of holy meditation, are ranged the venerable names of the martyred King Charles, and of our good old King George the Third.

xiii. The pious and hospitable Lady Packington, and the virtuous and honourable Viscountess Falkland, attended by the devout, the humble, and affectionate Mary Evelyn, take their station a second time in dutiful obedience and support of the same Orders: nor less another fair train of honourable women, the illustrious Countess Dowager of Pembroke, the Lady Anne Clifford,

and the bountiful Susannah Hopton, and Mrs. Trotman's maternal tenderness, and the Lady Margaret Mainerd, and Lady Halket, and the Lady Elizabeth Hastings, with the virtuous Queen Mary and others of less note; a bright constellation of female worthiness, a retrospect of which may cheer the mind that muses on much succeeding spiritual obscuration.

xiv. Recourse has also been again had in the same sacred cause to the Liturgical collections of L'Estrange, to Evelyn's record of passing occurrences, and to Nelson's investigation of primitive ecclesiastical history. A repeated reference to the acts and meditations of the exemplary Bonnell has caused me to bring incidentally forward the commendatory testimony of several eminent ornaments of the Irish Hierarchy; the Archbishops Marsh and King, and the Bishops Wetenhall, Tennison, Ashe, and Edward Smith. Addison has contributed his evidence in support of the Church's seasons of devotion; whilst a notice of the anonymous author of the *Pious Country Parishioner* gives occasion for enrolling its patron and sponsor, the venerable "Society for Promoting Christian Knowledge," amongst the Advocates and Vindicators of the Church and her Orders.

xv. In the progress of our investigation, manifold, ample, and most clear proofs have been given of

the piety and wisdom of the Church in her Orders, of their foundation having been laid in the word of God, and of their conformity to the usages of the first teachers and professors of the faith. But these proofs have appeared in insulated and independent extracts, as the nature of our argument required, and have not had the benefit of being arranged with that lucid disposition, and mutual connexion, and general harmony which would conduce to their due effect. For the purpose of our argument was to make manifest, how from the æra of the Reformation the Orders of the Church had been recognised, and avowed, and maintained, and made the rule of teaching and of practice, by her dutiful and obedient children. The result has been an array of names, reaching down from the middle of the sixteenth to the end of the eighteenth century, or from the year 1547, the beginning of the reign of King Edward the Sixth, to 1800, the 40th year of King George the Third; names, so numerous, so diversified, so respectable for station, office, intellectual endowments and attainments, and religious and moral qualities, giving withal such consentient suffrages on the subject of appeal, that they defy competition; and, if authority on an ecclesiastical question be of any value, the authority of these may be well deemed irresistible.

xvi. These names are now left for the meditation of the Reader, whom I wish to apprize of the two following circumstantial facts: first, that the citations are the produce, not of any publick Library, for to none such have I enjoyed the privilege of access during my present inquiry, but of my own, and two or three other private clerical collections, so that my examples, having been drawn from limited sources, are defective in copiousness of illustration; secondly, that, whereas they are nevertheless copious, considering the circumstances of the case, in defence and vindication of an observance of the Orders of the Church concerning the particular subjects of inquiry, I do not call to mind that I have been encountered by any charge or insinuation of Popery or Popish taint, by any remarks from respectable members of the Church, in condemnation, or censure, or disparagement, or depreciation of these the Church's Orders: unless indeed it be found in the "Journal" of a former dignitary of the Church of Ireland, the Dean of St. Patrick's, Dublin, addressed to a favourite female correspondent, under the date of March 5, 1712: "I wish you a merry Lent. I hate Lent; I hate different diets, and furmity and butter, and herb porridge, and sour devout faces of people, who only put on religion for seven weeks." Again, "I dined with Dr. Arbuthnot, and had a

true lenten dinner, not in point of victuals but spleen: for his wife and a child or two were sick in the house, and that was full as mortifying as fish." And again, "I must keep my breath to cool my lenten porridge." Upon which, his biographer and annotator in 1824, Sir Walter Scott, remarks, "The humour of stubborn independence, which influenced the Dean's whole character, stamps it at first examination with a whole chain of paradoxes. A devout believer in the truths of Christianity, a constant observer of the rules of religion, and zealous even to slaying in the cause of the Church of England, Swift assumed an occasional levity of writing, speaking, and acting, which caused his being branded as an infidel, a contemner of publick ordinances, and a scoffer of Church-discipline." Be it so: but from one, who could express himself with such levity of manner and language upon a grave question of ecclesiastical discipline, and upon whom has been thus stamped the characteristicks of contempt for the ordinances, and scoffing at the discipline, of the Church, the oppugner of the Church's Orders will derive no support in competition with the numerous, honourable, and dignified names, by which her Orders are defended and vindicated.

xvii. To the Reader then, as was just now stated, those names are left for his meditation:

especially to the meditation of him, if any such shall honour these pages with a perusal, who is inclined to indulge, on the one hand, in animadversions on an accurate observance of the Church's ordinances; and withal of him, who, on the other hand, would be fain to witness and to aid the delivery of a brother from unfounded animadversions, and to advance the triumph of truth and righteousness in accordance with the Church's rules.

xviii. In the contemplation of such names as these, the modern champion of non-conformity and misrule may feel abashed and confounded, when he sees these servants of the living God standing forth in defence of his Church, armed as they are with sword and shield from the armory of God. In the contemplation of such names, the modern champion of conformity and godly discipline may feel a sacred assurance, may rejoice and be glad, when he reflects that the shield thus held forth for the Church's protection is the shield of true Christian faith, that the sword, pointed at her adversaries, is the true sword of the Spirit, which is the word of God.

xix. What the Apostles and primitive Fathers believed and professed, that our Fathers at the Reformation believed and professed also, as to discipline as well as doctrine: what the Apostles

and Primitive Fathers of the Church taught, that our Fathers at the Reformation taught. What our Fathers at the Reformation believed and taught, that their dutiful children believe and teach.

xx. Let the question be put upon this alternative. If Cranmer and Jewel at the æra of the Reformation; if Hooker, and Andrewes, and Mede, immediately after; if Hammond, and Taylor, and Sanderson, during the overthrow of the Church; if Patrick, and Barrow, and Littleton, at her restoration; if Beveridge, Bull, and Wilson, if Comber, and Stanhope, and Nelson, about the period of the Revolution; if Secker, more nearly within our own times and memory, and, still more nearly, Horne, and Porteus, and Daubeny: —for the works of all these are in the world's hands, and are alive in the world's mind, and all bear witness, more or less, to the Churchman's duty concerning the *feasts* and *fasts* of the Church: —if then, I say, these, some of our most illustrious divines; or, to speak more at large, if the whole venerated list, which has been recited, be justly chargeable with Popery or Popish affections; let the charge be shared by those of the present day, who seek to tread in their paths of ecclesiastical discipline and obedience. But, if they be not so chargeable, let not such an offence be attempted to be fastened upon those, whose

only crime it is, that they profess the like docility and submission, as these their ecclesiastical forefathers.

xxi. We know well what Popery is, and what is its contagious and baneful spirit, and how fatally men may be drawn into the whirlpool of its overwhelming waters. But it is NOT POPERY, to adhere, in all things, conscientiously, temperately, stedfastly, unmovably, to the judgement and ordinances of the Church of England. And surely it is a strange and monstrous thing, that the guilt of Popish attachment, and so far of infidelity to the Anglican Church, should be alleged by some, who are notoriously guilty of halting between the Church and independent sectarianism; of discrediting her authority, diluting her doctrines, mutilating her Liturgy, and abandoning, or impeaching, or debasing her ordinances, and disregarding and slighting her Vicegerents.

xxii. But I forbear. My object is, not to recriminate, but to defend: not to recriminate upon others, whatever difficulty there may appear to sober-minded men, in the attempt at reconciling their practice with their stipulations; but to defend those, who conform their practice to their stipulations; especially in observing the Church's Orders of *Feasts* and *Fasts*, despite of the charge that they are thereby guilty of Popery or some

kindred superstition. In this attempt I venture to express my grateful hope, that by God's grace I have succeeded. The method of my attempt, I repeat, has been, by setting forth at some length the Church's Orders, as exemplified and inforced, from the æra of the Reformation, in the conduct and writings of her most illustrious children: conformed as their words and works have been to the Church's teaching; and under the shelter of an appeal to whose authority and example, recommended withal by deep and large biblical erudition, by comprehensive general learning, by acute intelligence, and sound judgment, and ardent, unwearied, and effective piety, meaner men may be content to seek for defence and vindication.

xxiii. It is moreover by such an appeal as this, that as, by abandoning or neglecting it we are fallen into our actual epidemical disorder, so we must, by re-adopting and pursuing it anew, seek a cure, if we would, by a gracious God's good Providence, counteract the spiritual evils which at present beset us, and enjoy the blessing of seeing religion amongst us restored to a more healthful state. *Popery* besets us: and many even of our own members have been unhappily inticed into communion with Rome: but it is matter of most solemn consideration, whether some of them have not been so inticed, in part at least, by

practical deficiencies in our own Church: whether they have not legitimately thirsted for more than she has in practice supplied; and whether, (if she had in reality supplied what she professes,) she might not have thus satisfied their cravings for "fulfilling all righteousness," and retained them within her embraces.

xxiv. But not to dwell upon the past, the surmise suggests a more grave question as to the present and the future, namely, what method is most fit for counteracting the encroachments of Romish corruption, and whether it be not the most becoming, and, with God's help, the most efficacious method to take refuge in those safeguards, which our Reformers instituted for protecting the renovated Church; which succeeded at that period in protecting her against Romish error; and which are still the acknowledged law of this Church and Realm; and to which the ministers of the Church have plighted, and the people of the Church, as dutiful children, owe, their obedience.

xxv. Thus, that I may exemplify by instances that arise out of our present inquiry, would it not be the part of wisdom and piety, that due regard be shown to the FESTIVALS of the Church, not only as occasions of general edification, but especially as perpetual memorials of the Christian moderation

of our Church, and her tendency in all things to edification: and as exhibiting her in striking contrast with the Romish Church, in respect of the excessive number of those days on the one hand, and their limited and moderate extent on the other: of the entire devotion of those days on the one hand to purposes, nominally sacred, but really purposes of idleness, not to say, of dissipation; and, on the other, of their employment, partly for spiritual improvement, and partly for the uses of ordinary life: of the oftentimes unreal and imaginary, or unworthy and vicious characters, commemorated on the one hand; and, on the other, of the real servants and martyrs and holy men of God: here of the legendary and romantick tale; and there of the sacred and authentick history: here, of the divine or mediatorial pre-eminence attributed, as to superhuman beings; and there, of the virtues and graces of excellent men, but still our frail and fallible fellow-creatures: here, of the worship or veneration practised in their honour; and there, of the honour which is paid to God by perpetuating their memory, and commending and following their good examples: here, of a meritorious advocacy and intercessorship; and there, of a holy fellowship and communion: here, as being the ground of our hopes of acceptance with God; and there,

as excluded from all participation with the claims of our only Mediator and Advocate, Jesus Christ our Lord?

xxvi. Again, would it not be wise and pious, that due regard be paid to the Orders of the Church for observing her directions of FASTING or Abstinence, distinguished as they are from those of the Church of Rome, by their reasonableness, moderation, wholesomeness, and tendency to promote moral and spiritual good; seeing that they are not the harsh infliction of a domineering taskmaster, but the considerate, mild, and godly discipline of an affectionate parent; seeing that they are not in their operation compulsory and tyrannical, but call for the reasonable service of a willing mind, obedient to law for conscience' sake; seeing that they are not prohibitory of this or that particular food, but recommendatory of a temperate, discreet, blameless, and profitable use of all God's creatures, and of a salutary abstemiousness and self-denial; seeing that they do not encourage a sourness of temper, or unkind reflections upon others, or a barren formality, but are realized by charity and benevolence, by a control of the appetites, by a regulation and purifying of the passions, by a subjection of the will, by a "mortifying of the works of the flesh and our earthly members, and by the drawing up of our

minds to high and heavenly things;" seeing above above all that they are intended, not as acts of atonement and propitiation for sin, but as methods and tokens of self-condemnation, penitence, and humiliation, and as means, under divine grace, of subduing the flesh to the Spirit, so that we may "ever obey the Lord's godly motions in true righteousness and holiness to his honour and glory?"

xxvii. In truth the Feasts and Fasts of the Churches of Rome and England have little in common with each other but the name. When the abuses, which had crept into the celebration of our Holy-days, was corrected at the Reformation, the name, by which they had been known in the early ages of Christianity, long before Popery existed, was still retained, as of course, by the Fathers of our Reformation. But the Holy-day of the Anglican Book of Common Prayer became a very different thing from the Holy-day of the Romish Breviary: and it is only by ignorance, or perverseness, that the two can be now identified or confounded. Surely then it were wise and pious, to guard our people against so grievous an error as the identification or confusion of provisions, so distinct and different from each other, as these respective provisions of the two Churches: and thus to lead them to perceive that there is no more palpable protestation against the corruptions

of Popery, than a dutiful observance of our Church's Holy-days.

xxviii. In conclusion, then, I would submit this consideration to the Reader, that not only is an "Observance of the Church's Orders for her Holy-days no symptom of Popery," as I trust will have been shown by the argument of the foregoing Treatise, but that these Orders, and others in harmony with them, such as her Daily Prayers, including her Daily Reading of the Holy Scriptures, and her Daily Recitation of the Psalms and Hymns; her publick baptisms and catechisings in the face of the congregation; her frequent communions; her weekly devotional almsgivings; her supplications, every Sunday and Holy-day, "for the whole State of Christ's Church Militant here in earth;" her "blessing," every Sunday and Holy-day, of "God's holy name for all his servants departed this life in his faith and fear;" and withal her beseeching of him to "give us grace so to follow their good examples, that with them we may be partakers of his heavenly kingdom," "for Jesus Christ's sake, our only Mediator and Advocate:" these things, I say, the Church designed, and marked out, and provided for at her Reformation, as safeguards against Romish error and superstition. These things were kept in mind, and continually taught, and

faithfully transmitted, by the earliest and next succeeding Bishops and Pastors of our Reformed Church. These things were learned and practised in those times by the well-instructed and dutiful sons and daughters of the Church. These things need to be taught and practised in the Church at this day. And, unless they be so taught and practised, whatever she may be in name and theory, she will never be, what she was intended to be, in reality and efficacy: she will not satisfy the desires of her most intelligent, affectionate, and devoted children; she will not be that barrier against Popery, yea, and against Puritanism also, and heartless professions of religion, and practical infidelity; she will not be that pattern of Evangelical Truth, of Apostolical Order, and of pure and undefiled Religion; she will not be that "City at unity in itself;" which by God's grace she was heretofore designed, and is still qualified, to become.

xxix. It is for the members of the Church to do their prescript duty, as by their allegiance and filial affection they are bound. It is for the ministers of the Church to "give their faithful diligence, always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the

commandments of God; so that they may teach the people committed to their cure and charge with all diligence to keep and observe the same:" and it is for the people of the Church "with all faithful diligence to keep and observe" what their ministers shall have thus faithfully taught them. It is for all, both ministers and people, to "consider their ways;" to correct and reform their steps, whereinsoever they may have heretofore erred and strayed from the right way; to tread steadfastly in the right way for the future; and then may they repose in confidence on the loving-kindness and protection of Almighty God. But, if they wilfully refuse to do their duty; if they will set up and worship their own imaginations, or choose to go after strange seductions and beguilements; if they refuse to listen to the voice of the Church; if they choose to wander in ways, which she prescribes not; still more, if they will revile her laws, and set at naught, and think scorn of, her faithful ministers, who are studious to lead them in the right way: they have reason to expect the denial of God's mercy, and the visitation of his anger for their disobedience. And to those who are impressed with a conviction, that "God's never-failing Providence ordereth all things, both in heaven and earth," it may appear not an unreasonable supposition, that the evils to which the

Church has been of late, and is still, exposed, are sensible marks of his displeasure at the palpable infractions of her "godly discipline;" at the contempt or neglect which has been manifested for rites and ceremonies, which she by her authority decreed; and at "the wilful and contemptuous transgression and breaking of the common orders" and rules which she enacted at her Reformation, which transgression we must, if we agree with her, believe to be, "no small offence before God."

COLLECT FOR 22ND SUNDAY AFTER TRINITY.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy name, through Jesus Christ our Lord. Amen.

COLLECT FROM BURIAL SERVICE AND FOR ALL SAINTS' DAY.

ALMIGHTY GOD, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: we give thee hearty thanks for all those that are departed in the true faith of thy holy name, that it hath pleased thee to deliver them out of the miseries of this sinful world. And we beseech thee to grant us grace, so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee; and together with them have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

Collect for 1st Sunday in Lent.

O Lord, who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

APPENDIX.

APPENDIX.

SUPPLEMENT TO RELIGIO QUOTIDIANA.

In collecting my materials for this volume, on the Holy-days of the Church, there fell under my notice several articles, of which I should have been glad to avail myself, if they had occurred to me in time, for illustrating the previous volume on the Church's Daily Prayer. Some of these are of much importance: all of them are more or less calculated to interest one whose mind has been given to a consideration of that subject, and who may have derived any satisfaction from a perusal of the former volume, to which therefore I take the liberty of adding the articles in question as a supplement, hoping at the same time that the thoughts of others may thus be drawn to the subject, of which I am persuaded, that the more it is studied and understood, the more the practice will be valued and followed by the Church's faithful ministers, and other conscientious members.

In the following Appendix, then, those articles are intended to be inserted, each according to its historical date: a reference being annexed to the page in the *Religio Quotidiana*, into connection with which each article most naturally falls.

I. EXAMPLES OF BISHOP RIDLEY, ARCHBISHOP CRANMER, BRADFORD, ARCHBISHOP GRINDAL. See *Religio Quotidiana*, sect. ix., p. 43.

i. From Fox's *Acts and Monuments*, we derive the following information concerning Bishop Ridley's habitual practice of daily common prayer. "He, using all ways to mortify himself, was given to much prayer and contemplation. For, early every morning, so soon as his apparel was upon him, he prayed on his knees half an hour; which being done, immediately he went to his study, if there came no other business to interrupt him, where he continued till ten o'clock, and then came to common prayer daily used in his house. The prayers being done, he went to dinner. . . . . The dinner being over, which was not very long, he used to sit an hour or thereabouts, talking or playing at chess. That done, he returned to his study, and continued there until five o'clock, unless suitor or business abroad prevented. He then came to common prayer, which being finished, he went to supper. . . . . When at Fulham he read a lecture to his family every day at the common prayer, beginning at the Acts, and so going through all the epistles. . . . To be short, as he was Godly and virtuous himself, so nothing but Godliness and virtue reigned in his house, he feeding them with the food of our Saviour Jesus Christ."

ii. And, to the like effect, we learn concerning Archbishop Cranmer, that, "if he had no suitors after dinner, for an hour or thereabouts he would play at chess, or behold such as could play. That done, then again to his ordinary study; . . . . and there continuing until five of the clock, bestowed that hour in hearing the

common prayer, and walking or using some honest pastime until supper time."

iii. Bradford the Martyr, and Grindal, were two of Bishop Ridley's chaplains, and of course partook in his daily common prayers. Of the former of whom it is related, that in Cambridge "he used in the morning to go to the common prayer in the college where he was." Of Grindal we have spoken elsewhere in that behalf.

II. Homily of the Right Use of the Church. Bishop Jewel. Bishop Hall. On Early Prayers. See *R. Q.*, sect. ix., pp. 43 & 52.

i. In the First Part of the *Homily of the Right Use of the Church*, being one of the *Second Book of Homilies*, our Reformers generally, and specially Bishop Jewel, the supposed author of that book, draw the following contrast between our neglect, and the diligence of the Jews in our Saviour's time, as to daily and early attendance on God's House: "If we could compare our negligence in resorting to the House of the Lord, there to serve Him, with the diligence of the Jews, in coming daily very early, sometimes by great journeys, to their temple; and, when the multitude could not be received within the temple, the fervent zeal that they declared in standing long without and praying: We may justly, in this comparison, condemn our slothfulness and negligence, yea, plain contempt, in coming to the Lord's House, standing so near unto us, so seldom, and scarcely at any time. So far is it from a great many of us to come early in the morning, or give attendance without, who disdain to come into the temple: and yet we abhor the very name of the Jews, when we hear it, as of a most wicked and ungodly people. But it is to be feared,

that in this point we be far worse than the Jews, and that they shall rise at the day of judgement to our condemnation, who, in comparison to them, show such slackness and contempt in resorting to the House of the Lord, there to serve him according as we are of duty most bound."

ii. And, as Bishop Hall says in his *Contemplations on the Ark and Dagon*, "The morning is fittest for devotion: then do the Philistines flock early to the temple of their God. What a shame it is for us to come late to ours!"

III. Hooker. Effect of Daily Devotion.

See *R. Q.*, p. 41.

With respect to the effect which these exercises of daily devotion are calculated to produce in those who co-operate in celebrating them, Hooker, in the 5th Book of *Ecclesiastical Polity*, thus expresses himself: "If the Prophet David did think that the very meeting of men together, and their accompanying one another to the House of God, should make the bond of their love insoluble, and tie them in a league of inviolable amity, (Psal. lv. 14), how much more may we judge it reasonable to hope, that the like effects may grow in each of the people towards other, in them all towards their pastor, and in their pastor towards every of them; between whom there daily and interchangeably pass, in the hearing of God himself, and in the presence of his holy angels, so many heavenly acclamations, exultations, provocations, petitions, songs of comfort, psalms of thanksgiving; as in all which particulars, when the pastor maketh their suits, and they with one voice testify a general assent thereunto; or, when he joyfully

beginneth, and they with like alacrity follow, dividing between them the sentences wherewith they strive, which shall most show his own, and stir up others' zeal, to the glory of that God, whose name they magnify; or, when he proposeth unto God their necessities, and they their own requests for relief in every of them; or they reciprocally wish each other's ghostly happiness; or when he by exhortation raiseth them up, and they by protestation of their readiness declare, he speaketh not in vain unto them."

IV. Bishop Andrewes' testimony to practice of Daily Prayer. See *R. Q.*, p. 52.

The practice of daily prayer at that time in our assemblies is plainly indicated by Bishop Andrewes, who in an Easter sermon on Philippians, ii. 8—11, commenting on the prescribed form of worship, "that at the name of Jesus every knee should bow," thus exemplifies the precept: "We begin our liturgy every day with the Psalm; and we had it from the Primitive Church; they did begin their's with the same; wherein we invite ourselves to it, 'Come, let us worship and fall down, and kneel before the Lord our Maker.'"

V. Andrew Willet's Family at Daily Prayer.

Dr. Andrew Willet was incumbent of Barley in Hertfordshire, in which preferment he died in 1621. He was an exemplary parish priest, and a learned and voluminous theologian, strong in his hostility to Popery, and with a disposition to puritanism, but nevertheless a strenuous advocate both for the Church's Fasts, with reference to which he has been already quoted in this volume, and for her Daily Prayers, which occasion

the present notice of him. One of his numerous works was the *Hexapla:* another, the *Synopsis Papismi.* Prefixed to an edition of the latter, London, 1634, was an account of the Author's "Life and Death," from which the following particulars are extracted. "His manner was to rise early in the morning; and to get half-way on his journey, before others could set out. He came down at the hour of prayer, taking his family with him to the church, after he was preferred to the living of Barley, upon the death of his father. There service was publickly read, either by himself, or by his curate, to the great comfort of his parishioners, before they went forth unto their daily labours: which custom he observed daily, for divers years before his death." This account of Dr. Willet is by Dr. P. Smith: another is contained in FULLER'S *Abel Redivivus.*

VI. BISHOP HALL'S RECOMMENDATION OF MORNING AND EVENING PRAYERS. See *R. Q.*, sect. ix., p. *53.*

Bishop Hall, in his *Contemplation on the Angel and Zachary,* takes occasion thus to recommend the offering of daily Prayer, every morning and evening in the Church of God. For, speaking of the Jewish priests, he says, "Morning and evening, twice a day, their law called them to offer incense to God, that both parts of the day might be consecrate to the Maker of time. The outer temple was the figure of the whole Church upon earth, like as the holy of holies represented heaven. Nothing can better resemble our faithful prayers than sweet perfume: these God looks that we should (all his Church over) send up unto him morning and evening. The elevations of our hearts should be perpetual: but if, twice in the day we do not present God

with our solemn invocations, we make the gospel less officious than the law.

"That the resemblance of prayers and incense might be apparent, while the priest sends up his incense within the temple, the people must send up their prayers without: their breath and that incense, though remote in the first rising, met ere they went up to heaven. The people might no more go into the holy place to offer up the incense of prayers unto God, than Zachary might go into the holy of holies. While the partition-wall stood betwixt Jews and Gentiles, there were partitions betwixt the Jews and themselves. Now every man is a priest unto God: every man, since the veil was rent, prays within the temple. What are we the better for our greater freedom of access to God, under the gospel, if we do not make use of our privilege?"

VII. Bishop Robert Abbot, Brother of the Archbishop. See *R. Q.*, sect. ix., p. 53. His care for Publick Prayer.

Robert Abbot, a "learned and humble man," as characterised in Fuller's *Abel Redivivus*, the elder brother of George, Archbishop of Canterbury, was consecrated Bishop of Sarum in 1612, and died in that see 1617. Before his elevation to the episcopate, he had been Master of Baliol College, Oxford, in the execution of which office, his biographer relates, that "His first and chief care was to plant the fear of God in the hearts of all the students of his college, knowing well, that, as God is the father of all things, so Religion is the mother of all virtues: and little hope there is that they will take any care to observe the statutes of their Founders, who regard not his statutes, who is the Founder of all

nature and grace, and *bears up the pillars of the whole world.* To imprint his laws therefore in their minds, besides the holy example of his strict and regular life, and continual admonitions and godly exhortations to study the scriptures, and *exercise themselves* in them *day and night,* he took special care of publick Prayers, from which himself was never missing, if he had his health, though the mornings were never so dark, and the season bitter; but finding some inconvenience in the absence of many of his company at evening Prayer, pretending diverse occasions of business, he altered the time of those Prayers, putting them off from five of the clock in the afternoon until eight of the clock at night, and immediately after prayers he commanded the gates to be locked, to prevent, or at least discover, all Noctivagators."

VIII. Archbishop Abbot's Visitation Articles.

See *R. Q.*, sect. ix., p. 53.

In the *Articles to be inquired of in the Cathedral Church of Bristol,* at Archbishop Abbot's Metropolitical Visitation, in 1612, the 12th question was, "Whether there be not a general neglect among the said Canons of coming to evening prayers, Sundays, holidays, and other week days?"

And in the Articles *concerning* parish *ministers,* the first inquires, "Doth your minister duly observe the orders, rites, and ceremonies, prescribed in the Book of Common Prayer, as well in reading publick prayers and the Litany, as also in ministring the sacraments, solemnization of matrimony," &c., "in such manner and form as in the said book of Common Prayer he is injoined, without any omission or addition?"

IX. George Herbert's Parochial Instructions.

See *R. Q.*, sect. x., p. 81.

The appropriateness of the Psalms and Hymns, as appointed by the Church for parts of the daily worship of her people, was wont to be inforced by George Herbert in his sermons, wherein he instructed his parishioners, and "made it appear to them, that the whole service of the Church was a reasonable, and therefore an acceptable sacrifice to God."

"As to the psalms and lauds," relates Izaak Walton in his life of that excellent Parish Priest, "he proceeded to inform them, why they were so often, and some of them daily, repeated in our Church service: namely, the psalms every month, because they be an historical and thankful repetition of mercies past, and such a composition of prayers and praises, as ought to be repeated often and publickly; for 'with such sacrifices God is well pleased.' This for the psalms.

"And for the hymns and lauds, appointed to be daily repeated or sung after the first and second lessons are read to the congregation, he proceeded to inform them, that it was most reasonable, after they have heard the will and goodness of God declared or preached by the priest in his reading the two chapters, that it was then a seasonable duty to rise up, and express their gratitude to Almighty God, for those his mercies to them and to all mankind." Thus, with reference to the song of Simeon, he taught them, that "it was their duty, to rejoice with Simeon, in his song, and say with him, 'That their eyes have also seen the Lord's salvation:' for they have seen that salvation,

which was but prophesied till his time; and he then broke out into those expressions of joy that he did see it; but they live to see it daily in the history of it, and therefore ought daily to rejoice, and daily to offer up their sacrifices of praise to their God for that particular mercy." Thus again, with reference to the song of Zacharias, the biographer relates the course of Herbert's instruction: "He made them to understand, how happy they be, that are freed from the incumbrances of that law, which our forefathers groaned under. . . . . And, that having received so many and so great blessings, by being born since the days of our Saviour, it must be an acceptable sacrifice to Almighty God, for them to acknowledge those blessings daily, and stand up and worship, and say as Zacharias did, 'Blessed be the Lord God of Israel, for he hath (in our days) visited and redeemed his people.'" And, after some specification of these blessings, "these," adds the biographer, "were some of the reasons, by which Mr. Herbert instructed his congregation for the use of the psalms and the hymns appointed to be daily sung or said in the Church-service."

These commendations of the psalms and hymns plainly involve commendations of the Church's daily service, of which they are some of the constituents. Of Herbert's devoted adherence to that daily service, other evidences will soon fall under our notice. Meanwhile from these sentiments of his, as narrated by his biographer, Izaak Walton, we pass on to a report of the sentiments of other pastors and ministers, as recorded in their own compositions.

1. And here I would first invite (p. 81.)

X. HAMMOND'S PRACTICAL CATECHISM. See *R. Q.*, sect. x., p. 82.

Dr. Hammond, in his *Practical Catechism*, sets forth several considerations, which shew under different aspects the propriety of the Church's appointment of Daily Prayer.

"Of Publick Prayer," he says, "there are two sorts: first in the Church; secondly in the family. 1. In the Church, or meeting together of all that will join with us, called together by tolling of a bell, &c. And this very useful and necessary, 1. for the publick testimony of our piety; 2. for the stirring up and inflaming of others; 3. for the making of those common publick requests, wherein all that meet are concerned, (as for all men, the whole Church, the Rulers and Magistrates of that Community wherein we live, for pardon of sins, the gift of grace, preservation from danger, and all other things that as fellow members of a Church or state we may stand in need of:) 4. for the prevailing with God, (the union of so many hearts being most likely to prevail, and the presence of some godly, to bring down mercies on those others whose prayers for themselves have no promise to be heard;) especially if performed by a consecrated person, whose office it is to draw nigh unto God; that is, to offer up prayers, &c., to him, and to be the Ambassador and Messenger between God and man; God's Ambassador to the people 'in God's stead beseeching them to be reconciled;' and the people's Ambassador to God, to offer up our requests for grace, for pardon, for mercies to him." . . .

Again, speaking of the *parts* of prayer, he remarks, "Those are set down by St. Paul, 1 Tim. ii. 1. *St*

plications, Prayers, Intercessions, Giving of thanks. The first seemeth to refer to confession and acknowledgement of sin, and beseeching pardon for it. A necessary daily duty both in publick and private, for ourselves and others. . . . ."

Again, concerning the times of performing this great duty of Prayer, he says that "it should be performed frequently by all and every Christian without any slackening or intermitting of it: but how frequently there is no precept in Scripture. Yet from the commands and examples of Scripture some special directions we may take with us. As, 1. That one day in seven is to be set apart for this purpose. . . . 2. That other times, taken notice of by the Church, ... be by us solemnly observed also, according to the rule of the ancient Catholick, or of the present particular Church wherein we live. 3. That no man omit to perform this duty, at least morning and evening, every day; this being solemnly required of the people of God, directed by the Law of piety, to begin and close all with prayer, (which the very heathen would judge necessary;) and being the least that can be meant by that precept of the Apostle, of *praying without ceasing, or continually:* which is thought by many to extend no further than in proportion to the daily sacrifices among the Jews, (Exod. xxix. 42,) which were constantly every morning and evening; but by none interpreted, or conceived interpretable, to any lower proportion."

XI. Herbert Thorndike, on the Origin of Daily Prayer. See *R. Q.*, App., p. 264.

In his work on the *Publick Service of God in religious Assemblies,* chap. viii., Thorndike thus concludes

a course of observation upon the origin of the Church's practice of Daily Prayer: "It is the example of the Apostles and Primitive Disciples, resorting to the Temple to serve God with the Jews, in the service there practised, and that according to the custom of the synagogue; it is the custom of the Church derived from their example, that must needs recommend with great weight unto us the order of this Church, as concerning Daily Morning and Evening Service. And to the same purpose," he goes on to observe, "in the Reformation, Calvin upon Acts iii. 1, *Instituerat Dominus*, &c., 'God hath appointed the Jews to offer sacrifice morning and evening. By this exercise they were taught to begin and close the day with calling upon God, and his service.' A little after: *Primum, quod statas horas*, &c. 'First, whereas God appointed his ancient people set hours, thence we gather, that the Church cannot be without a certain discipline. And at this day, if too much dullness hindered not, it were useful every day to hold such assemblies.'"

XII. The right honourable Mary Boyle was daughter of Richard, first Earl of Cork, and of Catherine, only daughter of Sir Geoffrey Fenton, Principal Secretary of State in Ireland. Her parents were married in 1603; and she was the seventh daughter, born about 1624, one of her brothers being the Hon. Robert Boyle, renowned as a philosopher, as a Christian still more renowned. The Lady Mary was married to Charles Rich, Earl of Warwick, and lived to the 54th year of her age, the year of our Lord 1678. Amongst the particulars of her exemplary life, it is recorded, on the

authority of Dr. Anthony Walker, Rector of Fyfield in Essex, who preached her funeral sermon, and afterwards printed it under the title of *The virtuous Woman found, her loss bewailed, and her character exemplified,* that "If she exceeded herself in any thing, as much as she excelled others in most things, it was in meditation," two hours every morning being usually dedicated to walking and meditating alone. After she had thus consecrated the day with meditation, the reading of the holy Scripture, and Prayer, she was employed in domestick affairs the remainder of the morning, "till the hour came for chapel-prayers, from which she never absented herself, and in which she was ever reverent, and a devout example to her whole family."

XIII. Countess of Derby. Daily Prayers with her Garrison. See *R. Q.*, sect. xiv., p. 147.

When the Countess of Derby with her brave garrison for four months defended Latham House against upwards of 3,000 besiegers, they were reduced to the greatest distress: but her resolution remained unconquered. "She had trusted from the first to the care of a higher Power, than that by which she was assaulted, and she had been earnest and unwearied in asking the protection of her Heavenly Father. Every morning she and her family, with the garrison, (the men who guarded the house,) met in the chapel to ask God's blessing: and every evening they met there again to return their humble and hearty thanks for their preservation through the perils of the day past; for which indeed they had especial cause of grateful acknowledgment, since there were but six of their num-

ber slain during the siege, while the enemy lost above 500 men." She is reported by Lord Clarendon as "a woman of the most exemplary virtue and piety of her time."

XIV. EARL OF DERBY, ON THE SCAFFOLD. See *R. Q.*, sect. xiii., p. 126.

She was the worthy wife of that renowned Earl, of whom it is related, that "on the 15th of October, as he passed through the streets of Bolton to the scaffold, the people wept passionately, and prayed God to bless him. This they continued to do after he was upon the scaffold; and, when he had prepared himself for the block, he said, 'Good people, I thank you for your prayers and your tears: I have heard the one, and seen the other:'" and bowing, turned himself to the block, and desired it might be moved so as to face the church, saying, "I will look towards thy sanctuary while here, and I hope to live in thy heavenly sanctuary for ever hereafter."

XV. KING CHARLES I. IN SPAIN. CARE OF KING JAMES I. FOR HIS DEVOTIONS. See *R. Q.*, sect. xiii., p. 128.

King Charles I. had been carefully brought up in the knowledge and practice of the true Religion, as established by the laws of England: and it is a remarkable anecdote, as related by Heylyn in his *Cyprianus Anglicus*, that when the Prince of Wales, as he then was, visited the Court of Spain in 1622, great care was taken by the King, James I. "to maintain the reputation of the Church of England in that Court; and, that there might appear a face of the Church of Engl-

in the outward forms of worship also, his Majesty was pleased, by the advice of the Bishops then about him, to give particular instructions to the chaplains, whom he sent as attendants on the Prince, that 'there be one convenient room appointed for prayer, the said room to be employed during their abode to no other use; that it be decently adorned chappel-wise; and that prayers be duly kept twice a day.'"

XVI. Isaac Barrow in Cambridge. See *R. Q.*, sect. x., p. 82.

In 1672, Isaac Barrow was advanced to the dignity of Master of Trinity College, Cambridge, by King Charles II., who was pleased to say that "he had given it to the best scholar in England." The anecdote is related in *Some Account of the Life of Dr. Barrow*, prefixed to his works by Archbishop Tillotson, then Dean of Canterbury: who, in reference to his academical habits mentions, that "He had always been a constant and early man at the chapel, and now continued to do the same: and was therein encouraged, not only by his own devotion, but by the efficacy his example had upon many others of his College."

XVII. Dean Comber's Companion to the Temple, its esteem. See *R. Q.*, sect. vii., p. 31.

From *Memoirs of the Life and Writings of Thomas Comber*, D.D., Dean of Durham, by his grandson, in 1796, it appears, the composition of the first Part of his *Companion to the Temple*, published in 1672, was due, "as well as the other parts, which he afterwards published, to his retirement at East Newton, where he

daily used the Common Prayer:" "and it is very likely," observes his biographer, "that this frequent use of it induced him to analyse and consider it more minutely." This admirable work was welcomed with general approbation, and produced a good effect, in the advancement of God's glory and the benefit of the Church and nation generally; and especially in promoting the Church's exercises of daily devotion. The Memoirs of Dr. Comber's Life contain a letter to him of 1675, giving a favourable "account of the acceptance of his labours generally in the city of London, and first from those of his own function." "To my knowledge," says the writer, "divers of the eminent clergy do highly esteem them. One, to whom I had lent the second part of the *Companion to the Temple*, quoted a passage in his sermon on the 30th January, concerning praying for a prince, &c., and has recommended divers of quality to buy them, and is to have the three volumes *chained* in his parish church, they having been trained up for many years great Calvinists. Another, a person of noble birth and an archdeacon, hath desired me to get the three volumes, *so bound*, assuring me he will promote the use of them in his church; and divers, who have had the perusal of them, are become constant daily-prayer-men and women, at St. Christopher's, which fills very much of late, both morning and evening. The Dean of St. Paul's, as I am informed, buys dozens of them at a time, to bestow, as is believed, on the ministers he prefers in this city." The Dean of St. Paul's at this time was Dr. Stillingfleet, who was thence promoted to the Bishoprick of Worcester, in 1689; and concerning whom see *R. Q.*, pp. 73, 74.

XVIII. Funeral Sermon of Bishop Gunning, by Dr. Gower. See *R. Q.*, sect. ix., p. 86.

Bishop Gunning's practice of daily Prayer is thus set forth in his Funeral Sermon by Dr. Gower, in the Cathedral of Ely, September, 1684.

"If persons set aside and consecrated for the service of God and his Church be ordinarily acceptable, and powerful Intercessors, how much does this Church and Nation, and indeed, the whole Christian world owe to the pious devotions of the holy Prelate, of whom we are now speaking! Twice a day, most duly, besides his family Prayers, he offered up to heaven, either in the publick congregation, or (when his health could not allow that) more privately, his daily homage and sacrifice of *morning* and *evening* Prayer and Thanksgiving, according to the Prescript of the Church of England. He that had so thoroughly studied and did so perfectly understand the beauties and excellencies of the *English Liturgy*, and so frequently and affectionately recommended the conscientious and devout use of it to all, both Clergy and others; and had himself received great spiritual comfort and advantages by a long and religious attendance upon it: he, I say, as you will easily believe, could not allow himself in the least neglect of it, but went to it and called for it as his *daily bread*, the necessary food and refreshment of his soul."

XIX. Bishop Trimnel, St. James's, Westminster. See *R. Q.*, sect. xv., p. 163.

In a part of the parish of St. James's, Westminster, in 1685, when the emissaries of Rome had been dan-

gerously tampering with the inhabitants of the neighbourhood, a Church was erected by the name of Oxenden chapel, for the instruction of the people in the true worship of God. One of the early incumbents of the new parish was Charles Trimnel, who became Bishop of Norwich in 1708, and of Winchester in 1723: and he in a farewell sermon, on leaving the incumbency, took occasion to signify his sense of the providential care of God in having conferred upon the people such a blessing, and of their commendable behaviour, in respect of the Christian offices thus ministered amongst them. "The numerous and orderly assemblies," said the right reverend Preacher, "on the return of those days, and those multitudes, that without superstition or tumult every month crowd up to the altar; the good congregations there are at all the four courses of the daily Prayers; the encouragement that is given by those that are advanced in knowledge and years, to the catechising of children, by a greater appearance than ordinary on the days of that exercise; the calling for more opportunities of worship, which has added a course to the daily service in one part of the parish, and occasioned the opening of a new chapel in another: the kind unanimity with which the parochial business hath been dispatched, and the great peace that is preserved by that means: in a word, that charity, which hath influenced all, and particularly shown itself in so liberal a distribution to the necessities of the saints, and the care of their poor children, as to encourage an addition to the number of those that were formerly taught, are to me so many marks of your professed subjection to the Gospel of Christ."

XX. Week's Preparation for the Sacrament, 1686. See *R. Q.*, sect. x., p. 89.

A small volume, intituled *A Week's Preparation for the Sacrament*, bears the *Imprimatur* of Jan. 12, 1686: the Copy, which is before me, is of the thirty-third edition, printed at Dublin in 1715. It is imperfect, the leaves having been lost so far as page 47. In page 48 begin the "Friday's Meditations in the Morning," in the course of which occurs this direction: *Now repair unto the Publick Service of the Church;* if not, read *the Psalms for the day, and the First and Second Lesson at home.* And in the "Meditations for Friday Evening," it is directed, p. 58, *Now repair unto the Publick Service of the Church, if you have opportunity; if not, observe the Directions*, page 8. For Saturday, both Morning and Evening, the like directions are given, in pages 70 and 74. These Directions seem to presuppose that, in 1686, the year of the first publication of this work, and probably through the succeeding years as far as 1715, *the Publick Service of the Church* was commonly celebrated on the several days of the week.

XXI. Prideaux's Connection. Archidiaconal Charges. See *R. Q.*, sect. ix., p. 80.

Humphrey Prideaux, the learned Author of the *Connection of the Old and New Testament*, was born in 1648, and died in 1724, in the 77th year of his age, Dean of Norwich, and Archdeacon of Suffolk. In the discharge of the latter office he was assiduous in maintaining, wherever practicable, the duty of publick daily Prayer, and of advising the best substitute for it where impracticable.

In his *Life*, published anonymously in 1748, we are informed, that "he visited his Archdeaconry twice every year," until precluded by illness, and "for the first three years after the Revolution, he took upon himself the office of preaching at every place, where he held his visitation. . . . . In all the sermons he preached on this occasion he, with great earnestness, pressed upon the Clergy the faithful discharge of the duties of their function; that so they might to the utmost of their power, both by the good example of their lives, and the soundness of their doctrines, promote the honour of God, and the salvation of souls amongst the people to whom they were sent. And, being well informed, that, in many families of the Clergy, Prayers were wholly omitted, and God not at all called upon, either morning or evening;" a lamentable consequence, which the biographer elsewhere attributes to the extravagances of the late times of religious discord; "in one of his visitations the Archdeacon made it the subject of his sermons in all the several divisions of his Archdeaconry, to urge them to the performance of this duty. When the Jews pray thrice every day, and the Mahometans five times, he thought it a shame to Christians, especially the Clergy, not to do it at least twice every day, prayer being one of the prime duties, which by the nature of their office the Clergy are designed to; and the *Rubrick of the Common Prayer*, to the observance of which they have all subscribed, obligeth every one of them, as well Deacons as Priests, to be constant and faithful herein: for the words of the *Rubrick*, in the beginning of the *Common Prayer Book*, under the title *concerning the Service of the Church*, are as follows:—*That all Priests and Deacons*

are to say daily the morning and evening prayer, either privately or openly, not being let by sickness, or some other urgent cause."

"It is true," proceeds my authority, "the words immediately following this clause in the Rubrick direct these morning and evening Prayers to be said openly by the Minister in the Church or Chapel, where they minister. But this being impracticable in country parishes, by reason of the difficulty of getting the people together from their several distant habitations; the next thing, that is practicable, is to be said in its stead, and that is family prayer; for this is open prayer, as well as the other, in the sense of the Rubrick, which is manifest, in that it is there opposed to private prayer. Both therefore are included in the obligation of this rule; so that, where the former cannot be performed, the other at least must. But however this be, as it is the duty of every man, that is master of a family, to take care that God be daily worshipped in it, more especially it is so, if he be of the Clergy, who are all consecrated, and set apart for the work of prayer, as well as that of preaching the word; and therefore ought by their example, as well as by their instruction and exhortation, to excite all men thereto; and consequently are of all men most unpardonable, if themselves neglect this duty. The Doctor," adds his biographer, "carried this matter so far as to tell them, that prayer was so much the duty of the Clergy, that every one of the order should not only be diligent and constant in daily offering it up unto God, every morning and evening with his whole family; but that, in whatever other family he should at any time happen to lodge, he ought to offer his prayers to the family, if they should not be

otherwise provided for that duty, and exhort them to join with him in them; and should they refuse to hearken to him therein, let him look on that house, as unfit for a Clergyman to make his abode in, and avoid it accordingly."

XXII. Bishop Burnet's Sermon on Lady Brook. See *R. Q.*, sect. xiv., p. 154.

In a sermon preached at the funeral of the Right Honourable Anne, Lady-Dowager Brook, in 1698, together with her other religious exercises, Bishop Burnet records her invariable devotion to the Church's daily prayers. "She was a religious observer," he says, "of the Lord's Day, but without superstition or affectation: she never failed, in a course of many years, while in health, to lay hold of every opportunity of receiving the sacrament, and was always retired a day or two before it; and did rise ever very early on Communion days, that she might be for a considerable time retired before she went to Church: she observed the daily returns of religious performances in her family in a most regular manner, the prayers of the Church being never discontinued, nor so much as put off." And again: "She continued during the course of her sickness, not only to have the prayers of the Church said by her, but was very often, indeed almost constantly, observed to be raising up her soul to God."

XXIII. Almshouses founded by Sir Edmond Turnor. See *R. Q.*, sect. xv., p. 161.

Sir Edmond Turnor, knt. of Milton-Earness, in Bedfordshire, founded at Wragby, a small market town in

Lincolnshire, a substantial alms-house, for the convenient reception of twelve poor and distressed persons, six being allotted to ministers' widows. "And to provide for their souls, as well as their bodies, he erected a decent chapel, adjoining to his said hospital, wherein he ordered Divine Service to be regularly performed twice a day, morning and evening, throughout the year, for the benefit of the said poor people, and other inhabitants. . . . . This chapel was consecrated July 18, 1697." The account of this benefaction, as well as of the other Christian acts of the excellent benefactor, is contained in a discourse preached at his funeral in 1707, by Mr. Prebendary Adamson.

XXIV. The character of John Kyrle, familiarly known as "the Man of Ross," who died in 1724, aged 90, is pleasingly sketched in Pope's lively description of his pious and benevolent works, *Of the Use of Riches*, v. 249.

Who taught that heaven-directed spire to rise?

is a striking feature in the description. And the continual use, which he made of the sacred building thus surmounted, is thus recorded in a narrative of the *Saturday Magazine*, vol. i., p. 166. "The Man of Ross was a daily attendant at the service of the parish Church. When the chiming of the bells began, all business ceased with him: he washed his hands and proceeded to his pew. When the Church was newly pewed about twenty years after his death, the rector and parishioners resolved, that Mr. Kyrle's seat should remain, as it does at this day, (October, 1832,) in its original condition and style." Let me add, that "the

Man of Ross's" dear friend, was "Dr. Charles Whiting, the vicar, a man of genuine piety and christian benevolence, who died in 1711, and whose epitaph modestly records him, as 'the affectionate but unworthy pastor of this church.' It is supposed," observes the narrator, "that this excellent and amiable man was greatly instrumental in forming the character of 'the Man of Ross.'"

XXV. Archbishop Wake on the Catechism. See *R. Q.*, sect. vii., p. 37.

Contemporaneous with Bishop Stillingfleet and Dean Comber was William Wake, afterwards Archbishop of Canterbury; but who, as Bishop of Lincoln, in or about 1705, published at the request of his Archdeacons and Clergy, his *Commentary upon the Church Catechism*, in explanation of the *Principles of the Christian Religion*, "composed and published some years ago for the use of his parish." Upon our present subject the following Questions and Answers occur; Part IV. of *Prayer*, sect. xxxiii.

"13. *Q.* At what times ought we to pray?

A. Continually, and without ceasing: not that we are to account ourselves thereby obliged to spend our whole *time* in *prayer*, but to look upon those expressions to imply a constant attendance upon this duty every day, as our state and condition will permit; besides such other occasions as the Providence of God will minister to us, for the further performance of it.

"14. *Q.* What is that general proportion which every Christian ought to observe in the times of his daily prayer?

A. If he has opportunity for it, and can have leis-

so to do, it were to be wished that he should come every day to the *publick prayers* of the *Church*. But, if this cannot be done, he must, at least, every day, without fail, pray to God in private, morning and evening; and, if he has a family, he should, every day, at some convenient time, pray with that also, in order to the better keeping up a sense of religion in it.

"15. *Q.* Do you think it to be a matter of necessary duty, to pray publickly with the Church?

A. In general certainly it is: especially upon the *Lord's Day*, and such other *solemn* times of *prayer*, as both the *Laws* of the *Realm*, and the *Canons* of the *Church*, require of us. As for the *daily prayers*, if we live in a place where they are publickly read, and are not hindered by any necessary business to come to them, I do not see how we can excuse ourselves from usually joining in them."

XXVI. Bishop Bull, at Brecknock and Caermarthen. See *R. Q.*, sect. xv., p. 163.

Of the same age may be here mentioned another of our most illustrious prelates, one of profound erudition and primitive orthodoxy, George Bull, who having been born in 1634, was, in 1705, in the 72nd year of his age, consecrated Bishop of St. Davids, and whose sentiments on the subject before us are testified by his conduct as related by his biographer and friend, Robert Nelson. "The episcopal palace of Aberguilly being much out of repair, he made choice of Brecknock for the place of his residence, being the chief town of the county of that name," which with three others formed the diocese of St. Davids, and where "King Henry the Eighth had constituted a collegiate church, consisting of two and

twenty prebendaries, which he translated to this place from Aberguilly in Caermarthenshire."

"When the Bishop came to live at Brecknock," says his biographer, "they had publick prayers in that place, only upon Wednesdays and Fridays; but by his care, during his stay there, they have prayers now every morning and evening in the week. The method he took to establish this daily exercise of devotion was briefly this: upon his visiting the college in that town, he made the following proposal to the prebendaries; that, whereas they had each of them a certain yearly stipend under the name of a pension, out of their respective prebends, towards reading of daily prayers in the college chapel, which, by reason of its distance from the body of the town, were very little frequented, and indeed hardly by any but the scholars of the free school, which is adjoining to it, those pensions should for the future be applied to encourage the vicar of Brecknock, to perform daily the morning and evening service in the town church, or chapel, as it is usually called. This proposal appeared to them so reasonable, that they all readily agreed to it. By this means the vicarage is considerably augmented, and the college prayers are still kept up for the benefit of the scholars, to whom chiefly they could be of use since the ruin of the college; the master having ever since discharged that duty; and the bishop, for his encouragement, gave him a prebend just by the town, with design that it might be for ever annexed to the school.

"And," proceeds the Bishop's biographer, "whereas at Caermarthen they had only morning prayers upon week days, when his lordship first came to that town he set up also constant evening prayers: and tow-

this additional labour he allowed the curate the yearly synodals of the archdeaconry, to which Mr. Archdeacon Tenison, who is very ready to contribute to all works of charity and piety, being then upon the place, added twenty shillings a year out of his revenue there, and the prayers are still kept up and well frequented."

XXVII. JOHN NEWTON, MERCHANT, AN EXEMPLAR OF DAILY PRAYER. See *R. Q.*, sect. xiii., p. 143.

In *Some Account of the Life of Dr. Newton, Lord Bishop of Bristol*, information is given of his father, John Newton, that he was a considerable brandy and cider merchant; and dealt largely in the counties of Stafford, Warwick, Leicester, Derby, Nottingham, and the western parts of Yorkshire. This must have been about the beginning of the 18th century, the Bishop having been born in 1704. He relates concerning his father, that "he was remarkable for punctuality and exactness in all his dealings; and, having by his industry and integrity acquired what he thought a competent fortune, left off all trade and business several years before he died. He had a good sound understanding, with some tincture of reading, was a conversable, agreeable old man, lived and acted under a just sense of religion as well as of virtue, constantly attended the daily service of the Church, and died at the age of eighty-three, much regretted and lamented by all his friends and acquaintance."

XXVIII. THE LADY ELIZABETH HASTINGS.

The Lady Elizabeth Hastings was a great lover and constant frequenter of publick worship, which she held herself under sacred and inviolable obligations to observe. No restlessness, or common indisposition, or bad-

ness or difficulty of roads, prevented her from attendance on the house of God: until by a severe bodily affliction she encountered an impediment, which she could not possibly overcome. "What must she do in this distress? Her expedient was, now she could not go to the church, to bring the church as far as she could to herself. Accordingly, she had in this season the established service, as formerly, daily read, and the holy Communion administered to her every Lord's day." She died in the year 1739. Some particulars concerning her may be found above, *Feriæ Anniversariæ*, pp. 218, 219: taken from *The Tatler*, No. 42.

XXIX. Archbishop Potter's Charges at Oxford, 1716, &c. See *R. Q.*, sect. xxii., p. 197.

In the year 1716, John Potter, afterwards Archbishop of Canterbury, but at that time Bishop of Oxford, delivered a charge to his clergy, at the primary visitation of that diocese. And therein he presses upon general observance the duty of "Family Prayer," in the following words:—"One thing, which in my opinion ought to be most frequently recommended, and most earnestly pressed on men's consciences, is the daily exercise of religious duties in private families. . . . . And one would think there could be no need of arguments to persuade those, who every day sin against God, daily to confess and ask pardon for their sins; or those who always subsist by his favour, to return their tribute of praise and thanksgiving; or those whose future hopes, both in this life and in the next, entirely depend upon his bounty, to implore his blessing and protection. I would not be thought, either to blame, or to cast any suspicion of blame upon, any of

brethren of the Clergy, who, beside their general obligation both as Christians and as Clergymen, are further required by one of the Rubricks prefixed before our excellent Liturgy, *to say daily the morning and evening prayer, either privately or openly,* and therefore cannot be supposed unmindful of their duty in this respect; but, if by the pious labours and example of the Clergy this practice was once generally introduced into other families, the happy fruits of it would soon appear by the manifest increase of religion and good manners in all parts of the nation." The Bishop had previously spoken of the gravity, seriousness, and reverence requisite "in reading the daily Prayers of the Church;" without, however, inforcing the duty: and in this other case the duty is noticed, rather as subsidiary to that of family prayer, which the Bishop was recommending, than upon its own account, as one in which the clergy and their parishioners were required to engage jointly, and to perform it in communion. In seven succeeding Charges of the Bishop the subject does not appear to be resumed.

XXX. Bishop Horne's Charge at Norwich in 1790.

See *R. Q.*, sect. xxii., p. 196.

An honourable exception to those, who in the 18th century were indifferent to the Church's Orders for Daily Prayer, is supplied by Bishop Horne, who was consecrated Bishop of Norwich in 1790, and in his primary visitation charge, thus admonished his Clergy of their duty, and animated them to the discharge of it. "To assist us in the great duties of prayer and meditation, books of devotion have their use. But to us of the Clergy, the Liturgy of our Church is the best com-

panion, and the daily use of it in our churches or families is required by the canons. It cannot be denied, that, from various reasons prevailing amongst us, we are much fallen off, of late years, from the practice of weekly prayers in our churches. Wherever this has been neglected, we should exhort the people to the revival of it, if circumstances will possibly permit; and alarm them against a mistake, to which they are all exposed, from a fanatical prejudice of baneful influence, namely, that they come to church only to hear preaching; and hence they are indifferent, even on a Sunday, to the prayers of the church, unless there is a sermon. But if sermons have not already taught them, that they are to be saved by the life and fire of devotion in their own hearts, little is to be expected from all the sermons they will hear in time to come. Devotion is a flame, which, like other flames, is given to spread. If a clergyman appears to be zealous in the duty of publick prayer, the people will be thereby excited to attend him. But if he appears to be indifferent, they will continue to be so; and though their indevotion will be no excuse for his, his will always be assumed as an excuse for theirs."

Of Bishop Horne, his biographer relates, that "his lot was cast by Providence amidst the sweets of cloistered retirement, and the daily use of divine harmony; for the enjoyment of both which, he was framed by nature, and formed by a religious education."

XXXI. Stebbing's Brief Account of Prayer. See *R. Q.*, sect. xxii., p. 227.

Dr. Henry Stebbing, in his *Brief Account of Prayer*, thus insists on the Obligation of joining in the Church'

Daily Worship. "A great advantage, no doubt, it is to have the opportunity of worshipping God daily administered to us. For daily worship is a daily improvement, if we perform it with due seriousness. I do not apprehend, that in settling the daily service, it was expected that *every* Christian should attend daily. . . . . But, if many are born to earn their bread by their daily labour, there are others to whom Providence has been so indulgent, as to have left them little more to do than to enjoy what the labour of others has provided for them. And can such as these give so proper a testimony of their thankfnlness to God, as by devoting a share of their time daily to his service? . . . . . I confess I have no notion, but that all, whose conditions set them free from great hardships, might *frequently* find leisure to attend upon the daily service, if they were not overborne by evil customs, and had not gotten a habit of excusing themselves, by every little pretence which offers itself, as a handle to lay hold of: as if God was never to be worshipped, but when we can find nothing else to do. In the concerns of this world we act by another spirit, ... in everything, in which our profit or our pleasure is concerned, we are wont to use much forecast, and to take care, as far as is possible, that each may have its proper season. . . . . Let us but once shew the same discretion in the business of our souls, and I am greatly deceived, if in most parishes the daily service might not be performed with so much decency at least, that, when the Minister comes to do his office, he shall not want those who will 'say *Amen* to his prayers or giving of thanks;' nor seem as if he were speaking to the walls."

CONCLUSION.

FROM these examples, as well as from those to which they are supplemental, it appears that the present state of the Church, in respect of PRAYER, is a state of *degeneracy* from what it was in earlier times. "*These things if we earnestly consider, we shall by God's grace return to a better mind: for the obtaining whereof let us not cease to make our humble petitions* to Almighty God our heavenly Father."

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